

Journal
of the
Twenty-Fourth Session
of the
Synod of the Diocese of Athabasca



Peace River
Wednesday and Thursday
The 13th and 14th Days of June
1950

JOURNAL OF PROCEEDINGS

OF THE

TWENTY-FOURTH SESSION

OF THE

SYNOD OF THE DIOCESE OF ATHABASCA

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The Diocesan Synod service was held in Saint James' Cathedral on Tuesday, June 13th. The Service was conducted by the Very Reverend Roland Hill, B.A., D.D., Dean of Athabasca assisted by the Reverend Canon G.N. Standish, B.A., the Reverend Canon Norman Calland, R.D., and the Reverend Canon W.B. Singleton, B.D.

The sermon was delivered by His Lordship Right Reverend A.H. Sovereign, M.A., D.D., Bishop of Athabasca.

Following the Synod Service a reception was held in Athabasca Hall in honour of His Lordship the Right Reverend A.H. Sovereign and Mrs. Sovereign. At this reception a presentation was made of a Book of Remembrance to the Bishop and his wife by Reverend Canon George H. Crane-Williams on behalf of the clergy, laity and friends of the Diocese. In this Book of Remembrance beautifully bound in tooled leather there was the following Illuminated Address:

"To Our Father in God
The Right Reverend Arthur Henry Sovereign, M.A., D.D.,
F.R.C.S.

Greetings

On this the occasion of your retirement from the office of Lord Bishop of Athabasca of the Church of England in Canada, we, the Clergy, Laity and friends of the Church of this diocese desire to place on record our sorrow and regret.

Yet we give heartfelt thanks to Almighty God that you were called to serve among us. During eighteen years of office, your farsighted vision, endless zeal and sacrificial labours have greatly enriched the Church of God in this great northland.

The Communal and cultural development of northern Alberta owe much to your leadership and example.

Throughout years of depression, war and prosperity, your unbounded optimism, sympathetic comfort and godly guidance have won for you the deep love and admiration of all.

We, further thank Almighty God for the work and influence of your gracious wife Ellen Fearnought.

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As a token of our appreciation and love, we ask you to accept this Book of Remembrance and the enclosed gift.

May the blessings of God Almighty, the Father, the Son and the Holy Ghost be with you both in this your Autumn of Life."

Signed;Roland Hill.....
Dean

.....Ronald Martland.....
Chancellor

.....Gerald Baldwin.....
Registrar

.....W.T. Winchester.....
Lay Delegate
to General Synod

FIRST DAY

Pursuant to notice the Synod of the Diocese of Athabasca assembled in Saint James' Cathedral at 8.30 a.m. on Wednesday, June 14th, 1950.

The Holy Communion was celebrated by the Right Reverend A.H. Sovereign assisted by the Very Reverend Roland Hill and the Reverend Canon George H. Crane-Williams.

MORNING SESSION

The Right Rev. A H. Sovereign having summoned the Twenty-fourth session of Synod to meet at Peace River, Alberta on June 14th, 1950, A.D., the members assembled in Athabasca Hall at 10:00 a.m., the Bishop having called the Synod to order opened with prayer.

Moved by Reverend H.E. Webb, seconded by the Reverend R.A.F. Currie "That the Very Reverend Roland Hill be elected the Secretary of Synod. Carried.

The Secretary then called the clerical roll, the following being present answered to their names: Right Reverend A.H. Sovereign, Rev. Canon W.B. Singleton, Very Rev. Roland Hill, Rev. Canon Norman Calland, Rev. Canon G.M. Standish, Rev. Canon George Crane-Williams, Rev. R.A.F. Currie, Rev. A.F. Sheward, Rev. A.G. Howes, Rev. N. Humphreys, Rev. C.W. Thomas, Rev. G.S. Johnstone, Rev. Dr. D.H. Pinkerton, Rev. H.E. Webb, Rev. E.R. Haddon, Rev. J.B. Batten.

The following clerical members of Synod being absent:
Rev. A.L. Davies, Rev. E.N. McColl.

Mr. Stanley Hills, the stipendiary Layreader was present.

The following Women Workers were present: Deanconess E. Thompson, Miss Josephine Scabrook, Miss Hopkins, Miss Mary Vaughan, Miss May Stockford.

The Secretary then called the names of the lay-delegates, the following being present answered to their names: Mr. Harry Swift, Mr. R. Delancey, Mr. J. Beeston, Mr. Horace Dunster, Mr. Thomas Toake, Mr. A.K. Thompson, Mr. R.P. Butler, Mr. A.K. Butler, Mr. Wm Winchester, Mr. E. Houndle, Mr. Charles Ackerman, Mr. T. Rhoades, Mr. W.J. MacArthur, Mr. J.W. Hodson, Mr. N.J. Nickel, Mr. Walker, Mr. Percy MacKay, Mr. D. Shaw, Mr. T.M. Wright, Mr. Fred Leeks, Mr. Henry Morgan, Mr. F.M. Sanger-Davies, Mr. D. Dzaman, Mrs. R.C. Robson, Mr. F. Day.

The secretary reported sixteen clerical and twenty-five lay delegates were present, constituting a quorum in each order. The Bishop declared that the Synod be duly constituted. It was moved by Rev. H.E. Webb and seconded by Mr. R.P. Butler that the women workers of the Diocese be given a seat on the floor of the house. Those in charge of a mission to be given full privileges. Carried.

A night letter of greetings was read from the Most Rev. L.R. Sherman, Archbishop of Rupert's Land. This wire expressed the deep regret of Rupert's Land on having received the resignation of Bishop Sovereign. It further sent best wishes to the Synod in session.

Moved by Rev. Canon Standish and seconded by Mr. E. Houndle that this greeting be received and acknowledged.

Moved by Mr. Wm Winchester and seconded by Mr. E. Houndle that the lay delegates of the Diocese be given a seat on the floor of the house and full privileges. Carried.
(The only layreader present who was not an official delegate was Mr. Horace Dunster of Athabasca)

Moved by Rev. E.R. Haddon and seconded by Rev. J.B. Batten that the Sunday School by Post workers and the wives of the clergy present be given a seat on the floor of the house. Carried
(Those present were: Miss Mary Tidmen, Miss Daphne Holdsworth, Miss Rose Mancell, Miss Hazel Martin-Smith, Mrs. R. Hill, Mrs. R.A.F. Currie, Mrs. A. Howes.)

Moved by Mr. R.P. Butler and seconded by Mr. H. Dunster that the minutes of the Twenty-third Session of the Synod of the Diocese of Athabasca convened on October 5th, 6th, and 7th and as amended in the Synod Journal be adopted as read. Carried

The Scrutineers of the Credentials of lay delegates were appointed by the Bishop as follows: Rev. J.B. Batten, Mr. E. Houndle.

A Committee on the Bishop's Charge was appointed as follows: Rev. Canon G.N. Standish, Rev. H.E. Webb, Mr. E. Houndle.

A Press Committee was appointed - Mr. E. Houndle and Rev. E.R. Haddon.

A Committee on "Thanks, Greetings and Memorials" was appointed as follows: Rev. J.B. Batten, Mr. J.W. MacArthur.

Nominating Committee: Rev. Canon N. Calland, R.D., Rev. Canon W.B. Singleton, R.D., Rev. A.F. Sheward, R.D., Rev. H.E. Webb, Mr. R.C. Robson, Mr. J.W. MacArthur and Mr. Delaney. (This Nominating Committee was to make nominations for the representatives to the Electoral College and the Executive Committee of the Diocese) At this point Bishop Sovereign explained to the Synod of the Diocese the procedure by which his successor would be elected by the Electoral College of the Electoral Province of Rupert's Land which would consist of three representatives from each diocese, one Bishop, one Clergymen, one layman. The Diocese concerned was permitted to appoint an additional two clergy and two laymen thus having a total of six representatives of the thirty-three members of the Electoral College. The discussion followed on the question as to how the members of the Electoral Committee should express the will and wish of the Synod of the Diocese. On the Bishop's recommendation, it was approved that the Synod should not give the representatives to the Electoral College any definite directions but individual members of the Synod were left free to express their wishes to the representatives.

His Lordship then read his Charge to the Synod which was most enthusiastically received. Appendix "A".

Moved by Rev. Canon N. Calland and seconded by Mr. J.W. MacArthur that the Bishop's Charge be received and be given to the Committee on Bishop's Charge. Carried

Noon-day prayers were taken by the Very Rev. R. Hill.

The Synod adjourned for lunch at 12:30. Following the luncheon Canon Crane-Williams gave an address on his recent journey by air from Canada to England.

FIRST DAY - AFTERNOON SESSION

The Synod re-assembled at 2:00 p.m. The Bishop of the Diocese opened the session with prayer.

Moved by Mr. E. Houndle seconded by Mr. H. Dunster that the report on the Committee on Credentials of Lay Delegates be received and adopted. Carried.

The report of the Executive Committee was read by the Very Rev. Dean R. Hill. Moved by Dean Hill and seconded by Rev. Canon G.N. Standish that the report of the Executive Committee be received and adopted. Carried Appendix "B".

Arising from the report of the Executive Committee the question of the resolutions of the executive committee re: a Primate's Committee on Personnel and Missionary Strategy. During the discussion reference was made to the resolutions passed by the General Synod regarding this committee and also to the resolutions passed by the House of Bishops re: personnel in the missionary dioceses. It was moved by Mr. Wm Winchester and seconded by Rev. Canon Standish that the motion made by Dean Hill and seconded by Rev. Canon Standish at the General Synod in Halifax in September 1949 as recorded in the General Synod Handbook page 92 be wholeheartedly approved by the General Synod and that this committee be brought before the General Synod meeting to be held at Sault Ste. Marie in September 1950 and an implementation resolution between General Synod and M.S.C.C. be sought at the earliest possible opportunity.

The Secretary was instructed to record a discussion on the question of delegates to General Synod being members of the Provincial Synod. While no resolution was passed, the Synod recommended that delegates to General Synod should not be eligible for election as delegates to Provincial Synod.

FINANCIAL REPORTS

The Secretary-treasurer then read financial statements for 1948-49. Moved by Rev. E.R. Haddon and seconded by Rev. R.A.F. Currie that the two financial reports be received.

Following a lengthy discussion on the 1948 budget it was moved by Mr. A.K. Butler and seconded by Mr. W.J. MacArthur that this financial statement be adopted. Carried Appendix "C"

In a discussion of the 1949 financial statement, the Secretary-treasurer pointed out the necessary change in the apportionment system and the new basis of allocation of all monies that are received in the Synod Office.

A further report was given as to the establishment of the first detailed budget which had been presented to the executive committee in November 1949 for the ensuing year.

Moved by the Very Rev. R. Hill and seconded by Mr. E. Houndle that the 1949 financial statement of the general account be adopted. Carried. Appendix "D".

Following a lengthy discussion introduced by the lay delegate of the Cathedral on the duties of the Secretary-treasurer, it was moved by Rev. H.E. Webb and seconded by Canon Crane-Williams that the Executive Committee be requested to take all possible steps towards the appointment of a travelling priest who will also be the secretary-treasurer of the diocese. Carried.

Moved by Rev. Canon G.N. Standish and seconded by Mr. E. Houndle that the Diocese of Athabasca petition the M.S.C.C. for a grant to assist in the appointment of the Diocesan Secretary-treasurer and Canon Missioner for a period of three years.

The Synod adjourned for the evening meal at 5:45 p.m.

FIRST DAY - EVENING SESSION

The Evening Session was opened with prayer taken by the Right Rev. A.H. Sovereign. There then followed a verbal report on the Bishop's Charge given by Rev. J.B. Batten. In this report the following two names were asked to be added to the "In Memorium" list, that of the Rev. W.J. James and Mr. Fred Bendson.

In this report reference was made to the Bishop's lead in the valuation and planning of rural work, the strength of our Women Workers and youth work. Further reference was made to the question of Church re-union.

In conclusion Mr. Batten recommended that this report be mimeographed and placed in the hands of all clergy and laity.

Moved by Rev. Canon G.N. Standish and seconded by Rev. E.R. Haddon that the report on the Bishop's Charge be received. Carried.

The report of the Nominating Committee was given and the nominations for the Electoral College received from this committee were as follows: Clergy - Rev. Newlyn Humphreys, Rev. Canon W.B. Singleton, Rev. H.E. Webb, Rev. E.R. Haddon. Laymen - Mr. R. Delancey, Mr. R.C. Robson, and Mr. Tom Wright. Further nominations from the floor of the house received at this time were: Clergy - Rev. R.A.F. Currie, Rev. A.F. Sheward. Laymen - Mr. Wm Winchester, Mr. W.J. MacArthur, Mr. E. Houndle. Nominations for the Executive Committee received at this time were Rev. E.R. Haddon, Rev. H.E. Webb, Rev. R.A.F. Currie. Laity - Athabasca Deanery - Mr. George Saxton, Mr. N.O. Jack; Peace River Deanery - Mr. A.K. Butler, Mr. W.J. MacArthur, Mr. Wm Winchester. Grande Prairie Deanery - Mr. W. Haines, Mr. R.C. Robson, Mr. Tom Wright.

Committee on Canons and Constitutions - Dean R. Hill, Chancellor R. Martland, and Mr. G. Baldwin, K.C.

Archives Committee - The house asked the Bishop to appoint additional members to this Committee together with Canon Singleton.

Scrutineers - Rev. A. Howes, Rev. R. Newman, Mr. F.M. Sanger-Davies, Mr. H. Dunster.

A report on Radio work was given by Rev. Canon G.N. Standish of Grande Prairie. Appendix "E".

In the course of the radio report it was moved by Rev. Canon G.N. Standish and seconded by Rev. E.R. Haddon that a letter be sent to the Rev. G. Wilson of the Diocese of Edmonton expressing our appreciation of his generous co-operation in the work of the Sunday School of the Air.

Moved by Rev. E.R. Haddon and seconded by Very Rev. R. Hill that a vote of gratitude from this Synod be tendered to Rev. Canon G.N. Standish for his outstanding ministry of the air.

Moved by Mr. E. Houndle and seconded by Mr. W.J. Mac Arthur that the Synod recommend to all parochial organizations that they do consider assisting in the financial work of our radio ministry. Carried.

At 10:15 p.m. the Evening Session was concluded.

THURSDAY MORNING - JUNE 15th

There was a celebration of the Holy Communion at 8:00 a.m., Rev. Canon Crane-Williams and the Rev. Canon W.B. Singleton officiating.

The Synod re-assembled in the auditorium at 9:30 a.m. and was opened by prayer by the Bishop of the Diocese.

Report of the Diocesan Missionary Society.

It was moved by Rev. A.F. Sheward and seconded by Rev. E.R. Haddon that the report of the D.M.S. be received and dealt with clause by clause. Carried. Appendix "F"

Clause "a" - The Bishop made special reference to the reading of the report of the Archbishop of Canterbury Committee on Evangelism entitled "Towards Conversion of England".

Clause "b" - During the receiving of Clause "b" Ukrainian Work, special reference was made to the use of Ukrainian music.

Clause "c", "d", "e" - received. Under Clause "e", Missionary work with Indians, the Rev. George Johnstone of Whitefish Lake gave a detailed outline of the days activity. He made special reference to the living conditions of the native. He further pointed out the need of great vigilance and work on our part to offset the work of the Church of Rome which had placed a staff of seven to minister to the same number of children that our priest was asked to do.

He further reported that our residential school would be closed on June 23rd. The Provincial Government plan to build a three-room day school and two-room teacherage. At present there are twenty-six boys and girls, that is Treaty Indians, together with a similar number of non-treaty children. He further pointed out that all the children attending the school lived within one mile of Whitefish Lake. Thus the need of of a residential school was no longer present.

Clause "f"- laid great emphasis on the work of our Foreign Field and the Bishop urged the clergy of the Synod to inform their people of the work of Mr. & Mrs. McSherry. Moved by Rev. A.F. Sheward and seconded by Rev. A. Howes that this report be adopted. Carried.

DIOCESAN BOARD OF RELIGIOUS EDUCATION REPORT.

It was moved by Rev. Canon W.B. Singleton and seconded by Mr. W.J. MacArthur that the D.B.R.E. report be received and dicussed clauses by clause. Carried. Appendix "G".

Clause "a" was accepted, as directive.

Following the reading of Clause "b", Mr. W.T. Winchester asked the Bishop whether this was to be received as a directive or a statement of policy. He further raised the question of whother there were churches which did not have Sunday Schools. Upon learning from the Bishop that such situations did exist, Mr. Winchester urged that action be taken in the establishment of a Sunday School and organizations for religious instruction attached to every Mission point.

Clause "c" on Weekday activities as the centre of Social Life was received.

Clause "d" was received and here there followed a lengthy discussion on how to stimulate youth leadership and it was recommended to the D.B.R.E. that they should consider the organizing and planning of Sunday School rallies and instruction courses for teachers and the help of Rev. F.A. Peake be asked

Mrs. Hill made reference to the Diocesan W.A. having a considerable sum of money which is being held for educational purposes. The opinion was expressed that this money might be voted for the use of Sunday School leader camp.

Clause "e" - Sunday School by Post. Following the reading of Clause "e", Miss Niven the secretary of the Sunday School by Post at St. Nicholas House, Fairview gave her report.
Appendix "H"

Moved by Miss Niven and seconded by Miss Mancel that the Sunday School by Post report be accepted and adopted. Carried.

There then followed a verbal report by Miss Daphne Holdsworth, one of the teachers of the Sunday School by Post Vans. In the course of her report she made reference to the need of revamping the routes and co-ordinating of territories. Moved by the Very Rev. Dean R. Hill and seconded by Miss Tidman that her report be received and adopted. Carried.

In view of the request of the re-organizing of the van routes, several clergy raised the question of parish boundaries. Moved by Rev. E.R. Haddon and seconded by Rev. H.E. Webb that

the next Executive Committee meeting of the Diocese should definitely define the boundaries of the parishes and place this information in the hands of all rectors. Carried.

Due to the pressure of time, the remainder of the report of the D.B.R.E. was accepted. It was moved by Rev. Canon W.B. Singleton and seconded by Rev. Canon G.N. Standish that the D.B.R.E. report be adopted. Carried.

Moved by Rev. R.S. Newman and seconded by Mr. E. Houndle that the Synod of the Diocese of Athabasca request the D.B.R.E. to make a thorough study of the G.B.R.E. literature with a view of bringing it up to date and making a more attractive presentation of the materials. A report of their findings and suggestions to be given to the next Synod of the Diocese. It was moved by the Very Rev. R. Hill and seconded by Mr. H. Dunster that the D.B.R.E. be requested to plan for a long weekend or a weeks Teachers Training Course to be given at Camp Artaban during the late summer of 1951.

Noonday prayers were taken by Rev. N. Humphreys. Synod was then dismissed in order that the election might take place during the noon hour luncheon. An address on the Church and Law was given by Ronald Martland, K.C. chancellor of the Diocese. The Bishop announced his appointment of the Rev. A.F. Sheward, rector of Colinton, as Rural Dean of Athabasca. He further announced the appointment of Rev. N. Humphreys as rector of Athabasca, effective August 1st, 1950. At this time the Bishop further announced his appoint of the Rev. N. Humphreys as a Canon of the Cathedral of St. James.

SECOND DAY - AFTERNOON SESSION

The Synod re-assembled at 2:00 p.m. and was opened with prayer by the Bishop of the Diocese.

The results of the noonday election were announced and members of the Executive Committee of the Diocese of Athabasca were declared as follows: Clergy - Rt. Rev. A.H. Sovereign, Very Rev. Dean R. Hill, three Rural Deans, Rev. R.A.F. Currie, Rev. E.R. Haddon. Laymen - Mr. W.T. Winchester, Mr. A.K. Butler, Mr. George Saxton, Mr. N.O. Jack, Mr. Tom Wright, Mr. R.C. Robson.

Members of the Electoral College, - Clergy: Rev. Canon N. Calland, Rev. R.A.F. Currie, Rev. E.R. Haddon. First substitute, - Rev. N. Humphreys, 2nd Substitute, Rev. A F. Sheward, 3rd Substitute, Rev. Canon W.B. Singleton. Lay Representatives. - Mr. George Saxton, Mr. E. Houndle, Mr. W.J. MacArthur. First Substitute - Mr. W.T. Winchester, 2nd Substitute - Mr. R. Delancey, 3rd Substitute - Mr. R.C. Robson.

REPORT OF THE DIOCESAN COUNCIL FOR SOCIAL SERVICE - 1948-50

Moved by Rev. Canon N. Calland and seconded by Rev. Canon G.N. Standish that the D.C.S.S. report be received and discussed clause by clause. Carried. Appendix "I"

Clause "a" - Immigration - Moved by Very Rev. R. Hill and seconded by Rev. Canon Calland that this Synod goes on record in expressing its objection to block immigration in Northern Alberta. Moreover it is anxious to draw the attention of the Provincial and Federal authorities through the Council for Social Service and the devisive nature of this type of settlement. Carried.

Clause "b" - Racial Discrimination - Again the Council for Social Service brought before the Synod the urgency of adequate administration to the Metis people and the great need of a more adequate Social Service to these people. The Council further urged that some action should be taken in the obtaining of a full time Priest, preferably native or Metis, for the work among the Metis people. It further asked the Synod to consider petitioning the Provincial authorities for a full time Social Service worker among the Metis especially in the villages and towns of the Peace River country.

Clause "c" - Sunday Observance - This section was received and reference was made to the Attorney General's Department continuing to ignore letters sent by the D.C.S.S. secretary on matters of alleged breaches of the Lord's Day Act. The Synod urged this disregard of the D.C.S.S. actions should be drawn to the attention of Premier Manning and the local member of the Legislative Assembly.

Clause "d" - Gambling - Received with special reference to paragraph 2 which asks the Synod to obey the rule on gambling already contained in the Statutes and Canons of the Diocese, Canon 4, subsection 6. It was moved by Rev. Canon N. Calland and seconded by Rev. R.A.F. Currie that the Synod of the Diocese of Athabasca wishes to draw the attention of the C.S.S. to the moral contradiction re: the governing of lotteries whereby they are disallowed except for charitable and church purposes where the prize is not in excess of \$50.00

Clause "e" - Temperance. This clause was accepted with special reference to paragraph 2 calling all Church people of the Diocese to exercise a temperate influence.

Clause "f" - Housing - Following the reading of this clause further reference was made to the deplorable housing of the Metis people.

Clause "g" - The Church in the Rural Community - After a lengthy discussion on the work of the Church in rural communities and the greater need of laymen to participate in this great work, it was moved by Rev. E.R. Haddon and seconded by Rev. Canon G.N. Standish that whereas many churches and religious sects have established Bible Colleges and schools for laity, the Synod here assembled requests the Executive Committee to consider the adviseability and possibility of establishing a Bible College or Colleges on either Provincial or Diocesan basis where short courses might be given to earnest laymen.

Clause "h" - Community Church Council - This clause was received.

Clause "i" - Civil Marriages - Received.

Clause "j" - Social Service and Social Agencies - Received. It was moved by Rev. Canon N. Calland and seconded by Rev. R.A.F. Currie that the report of the D.C.S.S. be accepted, Carried.

Moved by Mr. W.J. MacArthur and seconded by Mr. H. Dunster that the Synod recommend to the executive committee that the parishes be taxed at the rate of \$1.00 per annum for each of the three Diocesan Boards. Carried.

Woman's Auxiliary. - In the absence of Mrs. MacArthur, the president of the Diocesan W.A., the report was read by Miss May Stockford of Hanes Creek. It was moved by Miss May Stockford and seconded by Mr. E. Houndle that the W.A. report be received and adopted. Carried. Appendix J.

Moved by Rev. H.E. Webb and seconded by Mr. J.W. Hodson that the Committee on Constitutions and Canons be requested to consider the Constitution Canons and Rules of Order of this Synod in co-operation with the executive committee and to present all necessary and advisable revision at the next Diocesan Synod, such revision to include a clarification of the position and rights of Bishop's Messengers and other Women Workers of the Diocese in Synods. Carried.

Canon On Missionary Committee for the Diocese. - Moved by Rev. H.E. Webb and seconded by Rev. R.A.F. Currie that the proposed Canon on the Missionary Committee for the Diocese of Athabasca be adopted. Carried. Appendix K.

Name of the Church. - This matter was introduced by the Very Rev. Dean R. Hill reporting on the action and decisions of the General Synod in September 1949 and then the proposed five names were placed before the Synod. These names were: "Anglican Church in Canada", "The Anglican Church of Canada", "The Canadian Anglican Church", "The Church of Canada(Anglican)" "The Episcopal Church of Canada", An additional name was given by the Rev. R A.F. Currie, "The Church in Canada (Anglican)". When the vote was taken "The Anglican Church in Canada" received 9, "The Church in Canada (Anglican)" received 8, "The Anglican Church of Canada" received 25 votes.

Camp Reports. - In the absence of Canon G.N. Standish, and Mrs. E. Houndle these reports were not presented. The Bishop made favourable reference to the splendid work of these two leaders and members of Camp Matawawin.

Church Reunion - The Bishop gave a favourable report on the work of the committees on Church Reunion referring particularly to the recent action of the special committee and the United Church in recommending to their General Assembly that they

accept a system of administration by Bishops. After a lengthy discussion on co-operation and Christian Fellowship in the north, it was moved by the Very Rev. Dean R. Hill and seconded by the Rev. C.W. Thomas that a committee on Church Reunion and Co-operation be established for the purpose of study and fellowship with a similar committee of the Presbytery of Peace River of the United Church of Canada, the committee to be appointed by the Bishop on or before July 15th. Carried.

Report of Rural Deans. - The reports of Rural Deans were given. Appendix L.

Every Member Canvass. - Upon the recommendation of the General Synod the Rev. Canon F.H. Wilkinson of St. Paul's Toronto and the Rev. R. Gartrell of St. George's, Winnipeg have prepared literature for the conducting of an Every Member Visitation during November 1950. The principle involved by this Every Member Canvass was explained by the Very Rev. R. Hill and a thorough discussion took place as to its possibility in Rural Missions. It was generally felt that with planning and instruction of canvassers, this visit would be quite possible. It was moved by Mr. H. Dunster and seconded by Rev. N. Humphreys that the Synod approve of an Every Member Canvass and that the Diocesan Office be instructed to obtain necessary materials. Carried.

Moved by Mr. R.P. Butler and seconded by Mr. Tom Wright that the Secretary of the Synod receive the usual honorarium of \$25.00. It was moved by Mr. E. Handle and seconded by Mr. H. Dunster that the Honorarium of the Secretary-treasurer of the Diocese be increased from \$200.00 to \$300.00 per annum. Carried.

Moved by Rev. Canon N. Calland and seconded by Mr. A.K. Butler that the proceedings of the Twenty-fourth Synod of the Diocese of Athabasca be printed.

Fixed Committees - Moved by the Very Rev. R. Hill and seconded by Rev. H.E. Webb that the three fixed committees, the D.M.S., the D.C.S.S. and the D.B.R.E. remain in their respective Deaneries for the forthcoming two years. Carried.

Report on Committee of Memorials, Greetings and Thanks - The above committee moved that a letter of thanks and greetings be sent by the Diocese to the following: The Lord Bishop of the Diocese and member of the Executive Committees; the M.S.C.C.; the G.B.R.E.; the C.S.S.; Fellowship of the Maple Leaf; Miss Hasell and workers; C. & C.C.S.; President of the Dominion W.A.; Canon Ward for radio work; the Bishop's Commissioners in England and in Canada; Women Workers of the Diocese; the Chancellor of the Diocese; the Registrar of the Diocese; the Medical Examiner of the Diocese; Mr. N. Soars, auditor; Rev. Canon G.N. Standish for radio work; Canon Crane-Williams; and Rev. G. Wilson for radio work; Mr. Frank Richardson, organist

and choir master of the Cathedral; the Federal Government, Indian Affairs Department for school at Wabasca; Dean and Mrs. R. Hill for hospital.

Letters of greetings are to be sent to Archdeacon and Mrs. Little, Rev. E.N. McColl (a note of congratulation on the occasion of his marriage); Rev. & Mrs. H. McSherry; Nurse Neville, Nurse Drummond-Hay.

Moved by Mr. W.T. Winchester and seconded by Mr. R.P. Butler that the Twenty-fourth Session of the Synod of the Diocese of Athabasca be now adjourned. Carried.

At 4:30 p.m. the Bishop closed the Session and the members of the Synod were dismissed with prayers and Benediction.

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APPENDIX "A"

THE BISHOP'S CHARGE

Reverend Brethern of the Clergy,
Brethern of the Laity:

In this mid-year of this Twentieth Century, we meet by the Mighty Peace in the Twenty-fourth Session of the Synod of the Diocese of Athabasca,- the Ninth Session over which I have the privilege of presiding. What a turbulent and tumultuous Half Century! How many volumes of history books will be required to record its staggering generations! The five decades mark five epochs in march of time.

The first decade was an overflow of the Victorian Era with its more or less peaceful prosperity without any signs of convulsions or earth tremors of the earthquakes which were soon to follow. Poets wrote of Utopias of peace while philosophers dreamed of an evolving process which of necessity would produce true progress,- a scientific humanism which gave promise of an inevitable floodtide of earthly happiness and well-being. Every day in every way we were becoming better and better. The second decade shook the whole world. An Austrian Archduke was murdered in the obscure town of Sarajevo and the flames of war with horrible intensity escaped from nation to nation, from continent to continent, until the entire earth was drawn into the vortex of destruction and a melodrama of death. But by the Grace of God, we were saved. It was a war to end war,- and peace came.

A Historian writing in the University of Alberta Magazine describes the third decade as "A strange period, when women's skirts like stocks and bonds, mounted higher and higher,- an age of quack prosperity". Each family coveted a motor car and a full dinner pail. Yet there was a real attempt to implement the terms of the League of Nations and to inaugurate the Locarno Treaties.

The fourth decade brings us to the "Hungary Thirties", a period of powerful ebb and of startling reaction which left the world dazed. Here the Great Depression hung like a pall over the economic life of the nations. Trade was disorganised, currencies even the most stable were devalued, banks collapsed, bankruptcy and unemployment flowed like a poison stream and unspeakable human misery followed in its wake. The League of Nations began to crumble for it had feet of clay.

The volcanic eruption of the Second World War marked the fifth decade,- and again the world was left broken and bleeding, dazed foresight for our own well-being and protection were used for our destruction. Matter had overleaped spirit. The spiritual had not kept pace with the material, and we stand in wonder and bewilderment at the works of our

own hands. But deeper still,- the chaos without is symptomatic of the chaos within,- the mind, the heart, the soul. We had left God out of the temple building and the whole edifice collapsed and in its fall almost wiped out the builders.

Yet all is not lost. To man is given at least another chance, but the hour-glass is running low. Winston Churchill, Mr. Valiant of our fear-full age, in one of his most recent and also one of his greatest addresses speaks thus, "Man in this moment of his history has emerged in greater supremacy over the forces of nature than has ever been dreamed of before. He has it in his power to solve quite easily the problems of material existence. He has conquered the wild beasts, and he has even conquered the insects and the microbes. There lies before him, if he wishes, a golden age of peace and progress. All is in his hand. He has only to conquer his last and worst enemy - himself. With vision, faith and courage, it may still be within our power to win a crowning victory for all."

There is still time to plan to build a City of God over this dust and ashes of a bedeviled age,- a greater and more enduring City whose builder and maker is God.

Among the visions we must recapture as we step into this second era of the Twentieth Century is one far older than our own age, the apocalyptic vision of the Seer of Patmos,- "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

May this vision never pass from us, for though it cannot be fully realized on earth, yet it must ever beckon us onward and upward to its partial fulfillment here and now. "The aim if reached or not makes great the life."

.....

This is the setting of our Synod today.

.....

As a matter of record and of deep interest, it is customary for the Bishop to make mention of certain events and of changes in the personnel of the Diocese.

Confirmations since last Synod - 194
Ordinations

Deacons:

Edmund N. McColl - in Montreal

Alan G. Howes - from Flying Shot
Cuthbert W. Thomas - in Toronto

Priesthood

Rev. Royston A.F. Currie
Rev. Dr. David H. Pinkerton
Rev. George S. Johnston
Rev. E.N. McColl
Rev. Alan G. Howes

Deaconess

Evelyn Thompson, a graduate of the Anglican Women's Training College, "set apart" as a Deaconess.

Received from other Dioceses

Rev. Newlyn Humphreys - from the Diocese of Ontario
Rev. Robert M. Han - from Diocese of Saskatoon
Rev. E.N. McColl - from Diocese of Montreal

Appointment of the first Dean of the St. James' Cathedral and the Diocese of Athabasca - Very Rev. Roland Hill, B.A., L.Th.

Transfers to other Dioceses

Rev. Tom Greenwood - to the Deanery of Mackenzie (Yellowknife)
Rev. Grant Dale - to Diocese of Kootenay
Vicar, Archdeacon Little, D.D. - to Diocese of Columbia.

Women Workers

Miss May Stockford - from Boys' Hostel, Athabasca to Hines Creek.
Miss Josephine Scabrook - to Slave Lake, a graduate of the Anglican Women's Training College.
Miss Mary Vaughan - from North Star to Faust.

Consecration of Churches.

Consecration of St. Paul's Church, McLennan, in its new site.

Other Episcopal Acts

Dedication of the five-light west window of St. James' Cathedral, a gift of Rev. Canon G.H. Crane-Williams "In memory of the Women who served in the Great War."
Dedication at Christ Church, Grande Prairie - Childred' corner and book rack.

Dedication at St. Andrew's Church, Colanton a
stained glass window, the gift of Mr. & Mrs.
Rayner Whiteley, in memory of their daughter.
Dedication of Pulpit and Prayer Desk at Doyle.
Dedication of a Lychgate at St. Luke's Church, Fort
Vermilion, in memory of Kathleen and Rachel
Tourangeau who perished in a house fire.
Dedication of the Belfry and Bell at St. Luke's Church
Fort Vermilion.
Dedication of Electronic Bells at St. Paul's Church
McBennan.
Dedication of Font and . Retable at St Helen's Church
Fairview.
Dedication of Prayer Desk at Christ Church, Berwyn
Dedication of Curtains, Rug and Honour Roll at
St. Bartholomew's Church, Grimshaw.
Dedication of Pulpit, Prayer Desk, Altar and Altar
Rails at St. Andrew's Church, Whitefish Lake.
Dedication of new Residential School at Wabasca

In Memoriam

April 1950 - Rev. Alfred Speechly White, - at
Boningale, England, aged 77 years. Served in
Athabasca from 1895 to 1926 at Fort Vermilion
and Wabasca. Archdeacon of Athabasca from 1914
to 1926. A courageous and devoted pioneer, a
Man of God, a humble Christian. The various
members of the White Family have given 194 years
of faithful service in this diocese, - a great and
inspiring record.

Mr. Percy J. Tooley - Grande Prairie.

Mr. Stanley J. Attenborough, attorney of the Anonymous
Donor.

Mr. Charles Conquest of Athabasca, a member of the
Diocesan Synod.

Let us now take a glimpse at the First Synod of this
Diocese. It was held at Fort Simpson where those two great
Rivers of the North, the Mackenzie and Liard have their con-
fluence, - rivers which seem to rise in infinity and flow into
infinity. There on the high banks facing southwards over
these mighty waterways, three Clergymen, three laymen and their
Bishop gathered from endless distances to pray and to plan
and to meet in the bonds of Christian Fellowship. No city,
no splendid church or Cathedral, no imposing processions, no
deep-toned organ or sweet-voiced choir, no vast congregation
or learned discussions marked this Synod. Here were the
Hudson Bay buildings in a traditional square of a Trading Post,
a few clustered log shacks and Indian teepees, a tiny church,
an Indian congregation and those seven Men of God, set in a
Northern wilderness, so lone and so silent, which stretched
for a thousand miles on every side. Archdeacon Robert
McDonald had come from Fort McPherson and beyond the western

mountains, Rev. Alfred Garrioch (recently ordained) from Fort Vermilion, and Rev. W.D. Reeve from the Mission of Great Slave lake; the Bishop represented the Athabasca and Peace River areas. Allen Hardisty from Fort Chipewyan, William Norn from Hay River and George Sandison of the Hudson Bay Company constituted the Laymen of the Synod. Their Bishop, Rt. Rev. W.C. Bompas, the great Apostle of the North, presided. Thus on September 4th, 1876, the First Synod of the Diocese met. Fortunately in our Archives there is preserved the Bishop's Charge, his only address recorded and preserved. He spoke as follows:- "At this our first meeting in Diocesan Synod, it is right that I should congratulate you on the bond of union which this Synod forms, to link us not only with one another, but also to the newly formed Ecclesiastical Province of Rupert's Land (1875) and more remotely with the Church of Canada and England".

I only wish there were time for the reading of the whole address spoken 84 years ago, but I would use one quotation which enshrines a principle which we in later years have tried to follow,-

"It is a melancholy fact that there is still but one completed church in our Diocese, and this, though more than two years have now elapsed since a grant of £500 was offered us by the Society for Promoting Christian Knowledge for erecting additional churches. The school-church at Fort Norman is, however, now approaching completion. Let us all make an effort to have some plain buildings erected at our different mission-stations for Christian worship. The House of God is the chief visible sign which we are still allowed to retain of God's presence amongst us, and I take it to be of great importance that the heathen should be reminded, by this constant memorial before their eyes, that the introduction of Christianity into their country by the missionaries is a reality, and more than a mere tale; and I do not know of any way in which we may better seek to call down a Divine blessing on the land in which we live than by exerting ourselves for the erection of places of worship in the name of the Saviour whom we serve. All might do something in this matter by providing us with labour, materials, or furniture for the new churches".

With earnest prayer, the Synod closed and then these seven Ambassadors of Christ set forth on their Odysseys of Christian adventure with the torch of the conquering Gospel and the power of the Risen Lord.

The history of the Diocese falls into three well-marked divisions:

1. The ministration to the Indian and Eskimos.

This began when Archdeacon Hunter made his trail finding journey from Fort Garry in 1858 and reached the Indians of the Mackenzie, even to the Arctic. He was followed by Rev.W.W.

Kirby in 1860 and Rev. W.C. Bompas in 1865. Under Bishop Bompas, the work among the natives was broadened and deepened. Bishop Young became Bishop in 1884 and was followed by Bishop Reeve (3 years) and Bishop Holmes (3 years) who died in 1912. This was the culmination of the period of Native work, i.e. solely among the Indians and a few traders and adventurers.

2. The second stage began with the Consecration of Rt. Rev. E.F. Robins as Bishop. The waves of population began to move westward and new settlers as agriculturalists flowed into this pioneer land from England, from Eastern Canada and from the United States. When Bishop Robins resigned in 1930, he wrote as follows:-

"As we recall the early days they are in great contrast to the present. No railway had then entered the Diocese. Only the old Indian trails existed. Primitive steamers operated on the Athabasca River and on the Peace River. Motor cars, telephones and telegraphs were non-existent, excepting fifteen miles of telegraph line. Travelling was arduous and slow, whether with horses, on foot or by water. White settlers were but few in number, and widely scattered. Even after the settlers began to arrive more numerous and railway surveys were made, and even railroads built, the Great War of 1914-1918 almost depleted the Diocese. As I look back great changes have been effected, missions have been planted, with Churches and Clergy and residences all through the extensively settled regions of the Diocese. The unbroken prairie as it then was, is now the home of some tens of thousand of people, with some hundred of thousands of acres of land bearing crops. Farm houses are dotted over the landscape, motor cars run swiftly on graded roads, trains operate three times weekly to and from Edmonton, carrying our extensive products and bringing us the food and luxuries of the East and West and South, all through the southern portion of the Diocese. Aeroplanes fly overhead. It is all transformed and within that period of time. During that brief time I have seen the conquest of prairies, the clearing of primitive forests, and the conversion of hard and resisting lands into rich grain fields and prosperous farms. This has been made by an army of agricultural settlers, not with swords or guns, not in warfare of devastating weapons, but in the pursuit of peace and prosperity, each man and each woman nobly attaining victory¹⁰ Occupation demanding the contribution of all their brave energy and strength, and which has left them little or no time for leisure. The Churches, the homes, the Children's schools, the highways and the railroads, all bear the indication of the future, when industries and cities, and advanced educational systems will supplement the splendid story of the past pioneering years".

3. The next era covered another twenty years from 1930 to 1950,- through the "Hungry Thirties" and the "Fateful Forties". This phase of development though greatly hampered by the Great Depression and the Second Great War and its aftermath might be described as a time of building and of organization.

In September 1933, due to the financial crisis in the Ecclesiastical Province of Rupert's Land, the Diocese of Athabasca was asked to include temporarily within its boundaries the great southern portion of the Diocese of Mackenzie River (400,000 square miles) and the added burden was accepted with considerable reluctance. The staff of the Mackenzie River Deanery was increased from three Priests to seven and the following Mission Stations were manned with resident clergymen,- Fort Norman, Fort Simpson, Hay River, Fort Smith, Fort Chipewyan, Yellowknife and Goldfields. During this period fourteen ordained men served in this area.

A new Church was built at Fort Smith, rectories repaired and a new Hospital was built at Fort Norman at a cost of over \$25,000.00. But the depression of the "Hungry Thirties" continued and the Bishop of Athabasca, appealing for funds with which to sustain and extend the Church's work, was told at the M.S.C.C. Board Meeting that he would have "to cut the coat according to the cloth". In one year alone, the sum of \$6,000 raised by the Bishop in England was used to sustain this work in the North. The lack of funds forced the closing of some of these Mission Stations where we heretofore had spent so much in dedicated money and consecrated men. Moreover we have broken faith with the Church Missionary Society of England for we definitely promised to continue from 1920 the great work which they had inaugurated and developed.

The Great Depression was merged into the Great War and even if funds were available, it was not possible to obtain ordained men for all these Forts along the mighty Mackenzie. Therefore, when the lost funds of the Church had been restored and an era of peace was mythically proclaimed, the reasons for the continued inclusion of the northern Deanery within the confines of Athabasca were removed and on January 1st, 1948, the vast area was placed under the administration of the Metropolitan of Rupert's Land.

From July 1st 1950, this area will be administered by the Bishop of the Arctic, though the task is an impossible one.

During this eventful period, by the Grace and Blessing of God, thirty-two new Churches have been built and another (Canyon Creek) will be consecrated this summer. Seven churches have been moved to better sites or more thickly populated centres. Parish Halls to the number of twelve have been erected and another at Faust will be dedicated later this year. New rectories and cottages, eighteen in number, have been constructed and more or less furnished with basic furniture and equipment. Through the foresight and enthusiasm of Archdeacon and Mrs. Little, the two Hostels were built for the accommodation of High School students from pioneer districts,- the Bishop Young Memorial Hostel for boys which accommodates fifteen boys, and the Mary Clough Memorial Hostel for girls which gives room for twenty-five girls. This is a most commendable and fruitful project,- and we give thanks to God. The Elgar Nursing Home at Keg River was set aside and furnished through funds from the

the Fellowship of the Maple Leaf in England, and the Bishop Bompas Memorial Hostel was erected at Fort Norman costing \$25,000.00 (\$15,000 from the Anonymous Donor and \$10,000 from the Federal Government). Through bequests from two saintly women at Bournemouth (England), the Robson Memorial Synod Hall was built and dedicated. Malvern House at Peace River, a Hostel for our Women Workers, was a gift from friends in Malvern (England). The Department of Indian Affairs (Ottawa) has recently constructed a truly magnificent Indian Residential School at Wabasca, - a modern building with electric light and steam heating. I would especially mention the gift from the good lady, the Anonymous Donor, of our beautiful Cathedral in Fourteenth Century Gothic, Athabasca Hall completely equipped and assistance towards the construction of the new Rectory. Other friends who love these buildings have added to their beauty through harmonious gifts. We thank God and take courage. May we be worthy of their confidence!

The Biennial Synods (ten in all) have been held without interruption and have been the course of illumination and inspiration. The Diocese has been sub-divided into Deaneries, Rural Deans appointed and the three Diocesan Branches of the three General Synod Boards have been linked to these Deaneries respectively. The plan has worked admirably. Their carefully prepared reports will be placed before you for your consideration.

The beautiful Church at Peace River has been legally constituted "A Cathedral" and the first Dean has been appointed. As the period opened, a Diocesan paper known as "The Peace Messenger" was inaugurated and has been published monthly without any interruption, and has been a spring of information and guidance both materially and spiritually. The Diocesan Executive has met in its spring and autumn Sessions, and most seriously and carefully has assumed its important role as "The Synod out of Session". As Bishop, I am greatly indebted to the men who have served so faithfully as its members. Likewise, the Diocesan Woman's Auxiliary have made a rich and sacrificial contribution to the life of the Diocese. They have met every two years in Session and the Deanery Groups annually.

At the request of the Clergy in Synod, a Group Life Insurance Scheme has been inaugurated, under which by the payment of a small monthly fee, a Policy of \$2,000 is carried by each worker. To cover adequately and efficiently the many and valuable buildings and their contents in the Diocese, a Master Policy Fire Insurance plan has been placed in operation and this has reduced the premiums in some cases to one quarter of the former rates.

Refresher Courses in Theology and Evangelism have been provided for the men and women workers and some of the outstanding scholars of Canada and England have given of their wisdom and inspiration,-

Rev. Principal F.D. Coggan, D.D.,
of St. John's College, Highbury, England.

Rev. Principal Ramsay Armitage, D.D.,
of Wycliffe College, Toronto.

Rev. Principal C.S. Steer, D.D.,
of Emmanuel College, Saskatoon,

Rev. Professor F.W. Dillistone, D.D.,
of Princeton Theological Seminary, U.S.A.

Rev. Professor B.W. Horan, D.D.
of Wycliffe College, Toronto.

Rev. Canon J.D. Paterson,
Secretary of the General Synod Board of
Evangelism.

Ven. A.G. Emmet - Missioner.

Rev. Canon J.W. McDonald - Missioner

Rev. G.H. Williams - Missioner of London, England.

Rev. E.R. Adye - Missioner.

We are deeply thankful for their uplift in our
Christian fellowship.

Hereto-fore, as far as records show, no Archbishop
had ever entered our Diocese. During these years, we have
been honoured by visits by no less than five,-

Most Rev. I.O. Stringer, D.D.,
Archbishop of Rupert's Land.

Most Rev. T.D. Owen, D.D.,
Primate of All Canada.

Most Rev. M.T.M. Harding, D.D.,
Archbishop of Rupert's Land.

Most Rev. L.R. Sherman, D.D.,
Archbishop of Rupert's Land.

Most Rev. G.F. Kingston, D.D.,
Primate of All Canada.

Through these Leaders of the Canadian Church, we
have been linked to the larger life of our Beloved Church.

In keeping with the more intensive organization of
the Diocese, the Constitution and Canons of the Diocese were
revised and brought up to date, but a further examination and

revision is now due and should be presented at the next Synod. In fact this has already begun.

Since our last Session, the General Synod met in the historic City of Halifax, the guardian of the Atlantic Ports. Our Diocese was well and ably represented and our Delegates gave a good account of themselves. The old Diocese of Newfoundland was received into our Confederation of Dioceses, now 28 in all,- and the Bishop of Newfoundland and Delegates were given a warm and sincere welcome. Many steps were taken, while some subjects required much longer and more careful study. The Resolution calling for a change in the name of our Church was given long consideration, but the vote was postponed until the next Synod. You will be asked to study this problem at this present Session. Action on Marriage and Divorce was also postponed for three years. The Report on the Revision of the Prayers in our Prayer Book was adopted and permissive use was granted for their inclusion in our Book. The Pensions for Clergy and for widows of clergy were increased. The guest speaker was the Archbishop of York.

In April of this year, the Provincial Synod of the Ecclesiastical Province met in Winnipeg. We were efficiently represented by four Clergymen and one Layman. This Province includes ten Dioceses of the Middle West and North. Rev. D.B. Marsh was chosen Bishop of the Arctic on the first electing ballot. The Canon governing the election of a Bishop was revised and democratized, thereby reducing the powers of the House of Bishops,- and rightly so. The usual reports were well received and a new step forward and upward was taken. The Provincial Synods have a real place in our ecclesiastical organization.

Work in Rural Areas.

We could draw the attention of the Synod to a few basic and axiomatic principles enunciated in their briefest form:-

1. The food for man's body and to a large extent the raw materials for his factories come from the farm. The health of the nation and the well-being of the nation's industrial life depend on the rural areas.
2. Biologically, the rural community feeds the urban area. The Winnipeg Free Press in a thoughtful editorial points out that the City of Toronto provides only two-thirds of the number of children sufficient to maintain its normal population. In other words, in three generations, the average city would cease to exist were it not for the migration from the farm to the city.

3. Socially, it is in our country-side that we have life in its purest form; it is here that we find conditions that are ideal for the setting up and maintenance of the highest quality of family life and the deepest roots of a true democracy. We need have no fear of our future national security if we can preserve a reasonably prosperous and contented rural people.

4. Spiritually, let us remember that Christianity was born and reared in a rural environment. The Bible is a rural book; it contains the history of the experiences of rural people in their search for God. In a shepherd village, Christ was born; in a rural village He grew as a boy; it was in a city that they crucified Him.

5. The country church must be for generations to come the source of recruits as well as of vitality and power for the city church. Neglect the country church at your peril.

The key to the problem of rural work is the Priest of the Church,- the shepherd of the flock.

1. Call to Enlistment. Many indeed are the unmanned forts on the Rural Front! This spring, 16797 (the largest number in history) will be graduated from the Universities and senior Colleges of Canada. In Arts and Science, 5561 will be graduated: 3661 in Engineering: 1080 in Commerce: 807 in Agriculture: 640 in Law: 769 in Medicine,- and in the English speaking provinces, less than 30 students are to be graduated in Theology.

At the University of Alberta in 1948, 900 students were graduated, and only one in Theology. The future is not bright!

2. The stigma of inferiority must be lifted from the Rural Priest. He feels today that he is "a Forgotten Man". What an uplift and recreation come to a delegate to the General Synod, but seldom or ever is a representative chosen from a rural area. In the Diocese of Rupert's Land, with 31 Parishes outside of Winnipeg, for the General Synod, not one of the twelve (12) delegates was chosen from a Rural Parish; the whole twelve (12) were from the City of Winnipeg.

3. His salary of \$1800 per annum is quite inadequate for its purchasing power today. For example, a stipend of \$1800 today is equal to \$1100 in 1939, for the cost of living index today is 164, and yet at that time, they were receiving \$1200 per year, so that they are now in a more impoverished state than in 1939. In 1950, the United Church Ministers received \$2200 and in 1951 \$2400.

4. The Transportation Problem is a very serious matter, - and is far from a solution. How is the Rector to buy a car? A car would cost far more than a whole year's stipend. An Eastern Priest was willing to come West, but he wrote - "I have no car and I do not relish the prospect of buying a new car on \$1300 per year, while maintaining a family in the North." Moreover the cost of maintenance and of operation is crushing, often reaching \$500 per year, leaving little for bread and shoes. Yet a car is absolutely necessary and without it, the work cannot be done.

5. There is no reasonable variation in the amount of the stipend in proportion to years of service, or size of family. A young ordinand married as soon as ordained, receives the same stipend as the veteran of forty years service who has grown old in faithful labours and has undermined his health in facing physical hardships. A Rector with a wife and eight children receives only the same stipend as the young married ordinand with no children. There is much to be said for the Basic Stipend Plan.

The Rural Work of our beloved Church calls for the very best: it is a man sized job. "The rural field is no place for the peripatetic parson seeking preferment, nor for the battlescarred veteran seeking a rest nor for the unfortunate misfit seeking a level of mediocrity". It calls for the best in body, mind and soul. From the Rural Magazine in the Diocese of Montreal, I quote, - "The Methodist schism was completed before Bishops finally woke up, and it may be that our Church will 'fold up' in many rural areas before the Canadian Church takes action and, in very revolutionary times, makes a few daring experiments. Loneliness, lack of stimulation, lack of encouragement, lack of opportunities to converse and have fellowship with other Priests, can sap the energies and zeal of the best".

We are not surprised then that from 1927 to 1941, 300 of our Priests in this Ecclesiastical Province (mostly in rural areas) left this Western Land for pastures green.

Our Church's Work among the Indians.

The status of the Indian in our Canadian life is rapidly changing and our relationship to him both economically and spiritually requires careful study and definite revision. Gradually but inevitably the wave movement of white population is moving northward. The fur-bearing animals are thereby migrating northward and this source of livelihood for our Canadian wards is disappearing. More and more the Indian must be integrated into our Canadian fabric of life and he no longer can be treated as an infant. In our own areas, this change has been slowly taking place. Then came the Second Great War and the American Eagle flew

northward and camped at innumerable Indian Villages and Indian Outposts. The precious gold at Yellowknife along the Pre-Cambrian Shield and the even more precious Uranium of Great Bear Lake have attracted thousands into the wilderness of the North, and no longer is the Indian an isolated and protected dweller in camping grounds. Now the search for oil calls for new roads, new machinery and motorized equipment along the Indian trap-lines. The whole picture is changing. The Indian Department fully realizes the importance of the problem and is prepared to give the Indian a New Deal.

Chief Teddy Yellow Fly, with Chief Eddie One Spot, attended a shoe retailers' convention in Montreal, has confounded the people who write scripts for "western" movies or fiction for "western" magazines.

The classic Indian of the fiction writers for years has been a taciturn character who, when he speaks at all, indulges in a sort of pidgin English interspersed with "ughs" and "heap-bigs". All Indians, one might think, make remarks like "No wantum heap big teepee".

But does Chief Teddy Yellow Fly talk like that? Not a bit of it. Addressing a banquet where two guests were to be accepted as members of his tribe, Chief Yellow Fly said:

"Allow me to beg your indulgence if circumstances dictate some alternation in details of this ancient ceremony. I assure you, however, that the essentials remain and that the ceremony is an authentic and honourable one".

Mr. Frank Calder, a 34 year old University educated, full blooded Indian has been elected to the Legislature of British Columbia. In his maiden speech, he said, - "I have heard so many members during the past week going to bat for the poor redman that I think I should say something on behalf of the poor whiteman".

The Federal Government is most wisely and effectively seeking a solution to the whole problem. A new Indian Act will probably be brought down at this Session at Ottawa. Today 21 hospitals with beds for 1903 patients are in operation. Besides this there are 22 Nursing Stations. In 1949 Indian Health Services employed 51 medical officers, five dental surgeons, 54 graduate nurses in the field and 123 in departmental hospitals, - a total personnel of over 1,000 persons.

In our own Diocese we find great changes in the life of our Indian Wards. One result is seen in the more or less permanent residence of the Indians. They are ceasing to be nomadic and are being taught to farm. As a result the Indian Residential Schools are being gradually replaced by

Indian Day Schools. Our Indian Residential School at Whitefish Lake will be closed this mid-summer and the Government will build a new and adequate Day School, though we will retain our Missionary there. We are deeply grateful to the Indian Department for the erection of the new Residential School at Wabasca, for it will be some time before we can entirely dispense with the Residential Schools. Our Anglican Church must be ready to face these new conditions and to adapt our religious and school training to the changing picture. We have spent much money; we have devoted men and women in sacrificial service; we owe to our Indian people the Gospel of Jesus our Saviour and we must never relax,- not even for a moment. We have a glorious tradition as a Church. Keep the torch burning brightly. It is a great challenge. God grant that we may not falter nor fail.

Women Workers

When Archbishop Kingston, the Primate of All Canada, visited the Diocese last year, he was deeply impressed by the services rendered by the Bishop's Messengers and other Women Workers. We have always felt that our Church has lost much through its failure to enlist the service of talented and devoted women. Even our Canadian Senate, a few years ago, in an hour of inspired wisdom declared that women were "persons". That was a remarkable discovery! The Lambeth Conference of 1920 uses the following words:- "The Church must frankly acknowledge that it has undervalued and neglected the gifts of women". Women of the twentieth century have won a place in the progressive movements of thought and action which never before has been granted them. Two great wars have broken down the barriers which impeded women from making their full contribution to the service of the whole community. No avenue of service is closed to them today. In Law, Medicine, Education and Public Administration they are successfully playing their part and life and society as a whole have been enriched, deepened and broadened by what they have said and done. We would covet for them a recognized position in our Beloved Church. We rejoice; we give thanks to God for the work of faithful women in this diocese,- Dr. Mary Percy Jackson in the Ministry of Healing at Keg River, Nurses in our Hospitals, Teachers in our Schools, the women members of our staff in each of the Indian Residential Schools, the ten women who man the five Sunday School Vans each summer, the three women who have charge of the Sunday School by Post at St. Nicholas' House and the Bishop's Messengers at Boyle, Slave Lake, Faust and Hines Creek. Added to these are the Van Workers under Miss Hasell who take charge of Missions during the winter months, numbering eight during the past winter. Two assisted at Athabasca Hostels where two Matrons were in charge. We thank God for the services of these devoted, talented and faithful women. We believe that these

form only the advance soldiers of a greater army enlisted in service for Christ the King. Nor would I be unmindful of the humble devotion of the wives of the Clergy, in their care of their homes, their service to the sick and needy, their cheerful hospitality and their leadership in Church and community. They are true heroines of the North. May God richly bless them.

Re - Union

This is one of the greatest problems facing Christendom today. We believe it to be the Will of Christ that the Church should be one. He prayed in the Garden,- "That they may all be one, as Thou, Father, art in me and I in Thee, that they also may be one is us; that the world may believe that Thou didst send me. That they may be one, even as we are one". In the shepherd chapter of St. John, we read His words,- "And they shall become one flock and one shepherd".

The formidable and redoubtable forces of evil, so deeply entrenched; the atheistic and pagan materialism of modern political and social life,- the apathy and indifference to spiritual ideas and ideals of our age should force us to build and maintain a united and powerful front, not only as a defence but as an attacking rampart as we leap forward to conquer in the sign of the Cross. Hitler and his gang used a slogan,- "Divide and conquer". Satan and his evil satellites repeat it today in a changing world. Let us face him with a united army.

In the non-Christian areas of the world - in China, Japan and Africa and the Islands of the Seas, the one greatest handicap to the free flowing of the Gospel of our Lord and Saviour is the fact of our unhappy divisions. This was so stated to me by Bishop Araziah, the sainted Bishop of Dornakal in India. How bewildering our confusion of tongues must strike the seeker after truth as he longs to listen to the songs of Galilee!

The Great Appeal to all Christian people of the Lambeth Conference of 1920 was an arresting and challenging trumpet call to all Christians of good-will throughout the world. The union of the Churches of South India points the way to the realization of a greater union. May I quote from the Lambeth Report of 1948,-

"But there is one factor in the situation in 1948 which is wholly new, and which by its very nature has altered the entire perspective. For the first time since the great division of Christendom into Catholic and Protestant Churches an act of reunion between these two traditions has happened. The full significance of that act is as yet hard to realise;

its ultimate consequences cannot as yet be foreseen. But we have felt it right to place the consideration of the Church of South India at the opening of our Report as the issue which, in a very real sense, effects all future thinking about the unity of Christ's Church.

The Church of South India exists. It was inaugurated in September 1947, amid great joy - joy in the Lord. It unites a million people. They are mainly Indian, speaking the four languages of Southern India, and for the most part simple and uneducated. They have what they wanted, one Church.

For the measure of unity already achieved in this unique event we rejoice and give thanks to God, and pledge ourselves to pray Him to guide the development of the Church of South India into a more and more perfect expression of His will for the Church."

There is a pertinent word from the Amsterdam Assembly message itself which we would all do well to ponder. "Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting the World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfil this covenant in their relation with one another".

Amsterdam awaits the endorsement and fulfilment of that covenant by the local congregation. These can only come when inter-church co-operation in every locality is an established fact. If this does happen the leadership of Amsterdam will not have been betrayed.

So the immediate step for the local congregations is obvious. They must become aware of, and interested in, the aims and purposes which the leaders of the Churches had before them when they formed their covenant in 1948. This first, and not as seems too often the practice, that the local congregation should form themselves into some inter-church organization. For organization without life is doomed. Only when those aims and purposes are appreciated and passionately desired should the organization emerge - and only then with a view to joint effort, whether prayer, evangelism, study, or social activity, about which there is a common mind and united agreement.

Amsterdam must become a fact in Toronto and Edmonton, Grande Prairie and Flying Shot before it can come to life and maturity.

Here I would commend to your attention the Community Council of Churches recently organized in Peace River town.

Would it not be fitting, as we meet this week, that we should send to the United Church of Canada our sincere Good Wishes and Felicitations as our Brethren of our Sister Church remember with thanksgiving to Almighty God the Twenty-fifth Anniversary of the union of the Methodist, Congregational and Presbyterian Churches in the Dominion of Canada, as a venture of faith, of good-will, of Christian Fellowship, of loyalty to Jesus the Christ. I had the honour of being one of the speakers at the Inaugural Banquet in the Hotel Vancouver in 1925. We wish them well in the name of the Lord and we pledge to them our prayers, our sincerity and our hopes that we with them may form a larger union, the Anglican Church and the United Church in God's Land from Sea to Sea.

Young People's Work

By the Sea of Galilee our Blessed Lord after His Resurrection commanded as a manifestation of Peter's pledged loyalty, - "Feed my Lambs". With a clear and ringing voice, He calls to you and me today - "Feed my Lambs". Robert Ley, Leader of the Nazi Labour Front, said, "We begin with the child when he is 3 years old. As soon as he begins to think, he gets a little Swastika flag put in his hand; then follows the school, the Hitler Youth, the S.A. and military training. We never let him go".

We know the result. "Operation Childhood" was tragically successful.

But the same axiomatic principle holds firm in the unfolding of child-life in the sunshine of God's Love and the power of Christ's Resurrection and the fellowship of the Church. Oh, may we all, both Clerical and Lay, give more intelligent study, more careful planning and more energetic labour in the guidance and moulding of the child, - body, mind and soul. The world moves forward on the feet of little children. Neglect the religious education of the child and you will have no Church tomorrow. A Warden of a Reformatory for boys told me that he had never had in his Institution a boy who had been a regular attendant at a Sunday School. Perfect the organization of your Sunday School. Train your teachers. Outline each Sunday's lesson for them in lesson outlines. Prepare them for the Sunday School examinations. Use our Church's organizations, - The Little Helpers, the Junior Auxiliary, the Girls' Auxiliary, the Church Boys' League, Boys' Clubs, the A.Y.P.A., the Chi Rho Fellowship. One of the most fruitful spheres of character training may be found in properly organized and carefully operated Summer Camps. We thank God for Camp Artaban and Camp Matawawin. Here all that is true and good, all that is honest and just, all that is pure and lovely, all that is of good report, find a place in life and character. Music and drama, art and culture, good manners and courtesy

are impressed on the soft wax of unfolding lives.

Above all, may the ultimate aim and objective never be lost sight of - the winning of souls for Jesus their Master, the blending of their loyalties in the Fellowship of the Church, the joy and beauty of worshipping God in the Name of Jesus, the glory of service to all men and the sharing of the Gospel with all mankind. This is my task,- and yours. The next great undertaking in this Diocese is the perfecting of work among the young. "Feed my Lambs".

Archives

Archbishop Sherman last month used the words of an old Chinese proverb,- "A man must dig deep to bury his ancestors". We must never dream of such an operation; rather we must keep before ourselves and before succeeding generations through records which we bequeath to them, the glory and gradeur of the words and deeds of that glorious company of the Apostles,- brave men and courageous women, who laid strong and secure foundations on which we must build. We have now in the Memorial Synod Hall a spacious vault, secure and fire-proof, in which we may gather and preserve precious and revealing documents. We have made a beginning, but it is only a beginning. I trust at this Synod a strong and active Committee of two or three may be formed,- a Archives Committee,- who will care for this most important avenue of rich service. I appeal to you all to assist in preparing and conserving the records of our own day,- the entering of all services each Sunday and Special Days in the Service Record Book,- the dates, the attendance, the counting of the Offertory in the Church by the Wardens and the entering of the same in the Service Book and the initialling of the amounts at the time,- and all in ink. Pencil entries are not good enough; such markings soon fade. The same principle applies to records of Baptisms, Confirmations, Marriages and Burials. Histories of Parishes, of individuals, notes of Diocesan History both past and present, all these are infinity precious and abundantly valuable.

Seventy-fifth Anniversary

Last year, 1949, we remembered with Thanksgiving to Almighty God the achievements of seventy-five years, the lives and works of men and women of God, who in difficult and trying days were faithful to their Christ and their Church. An inspiring Diocesan Service was held in this Cathedral in June; all Parishes followed a similar plan in their own respective Parish Churches; a start was made in a plan to increase the Diocesan Students' Ordination Fund; a Teaching Mission covering one month was undertaken by Rev. Canon Paterson in each of the three Deaneries respectively. We pray that God may accept our humble Thanksgivings

and that He may give us strength to serve Him better and love Him more deeply.

We are indebted to Dean Hill for an admirable publication which in a very condensed manner gave us a glimpse of what has been done, of what we are doing and a vision of the unfinished task.

Anniversaries serve as illuminating mile-stones along the Highway of Time, and spring-boards to greater endeavours in the passing years. "We praise Thee, O God, we acknowledge Thee to be the Lord".

We would rejoice with Sister Dioceses as they also pause for a moment in praise and thanksgiving,-

Diocese of Montreal - 100 years old.

Diocese of Rupert's Land - 100 years old.

Diocese of Edmonton - 75 years old.

Diocese of Saskatchewan - 75 years old.

It would be most appropriate if we at this Synod might extend to them an expression of goodwill and of fellowship.

Self-support

I do not wish to intrude unduly the matters of finance into this address, but let us ever remember that money is sanctified personality. It is what we earn through gifts of health and strength bestowed on us by Almighty God. "The love of money is the root of all evil". So writes Paul to Timothy. A much better translation,- "The love of money is a root of mischief". I rejoice on the continued increase of the faithful in this Diocese, not only to their own Parochial Funds, but to Diocesan and General Synod objectives. In 1947, the Parishes of this Diocese gave \$7,000; in 1949 - \$18,000,- an increase of 257% in three years. Such an increase is without precedent in the Canadian Church. Well done! Laus Deo.

Note also the contributions to special Funds:

<u>Fund</u>	<u>Objective</u>	<u>Paid</u>
Forward Movement - 1920	\$10000.00	\$1297.00
Restoration Fund - 1933	2500.00	1998.00
Anglican Advance Appeal - 1947	14700.00	13400.00
Canterbury Cathedral - 1948	250.00	257.00
Bishop Owen Fund - 1949	148.00	148.00

Well Done! Laus Deo!

I appeal to all Parishes through Rectors, Women Workers, Wardens and Vestry Members, to plan to increase the present Parochial Contributions. Let us all plan to give by means of the Duplex Envelope System. It is scriptural, reasonable and effective. Inaugurate an Every Member Canvass this Autumn. No one can do everything, but each person can do something,- and the problem is solved. We can no longer depend on England. We must depend on ourselves. A Church which is not self-supporting and self-propagating remains weak and spineless. Your Church requires funds for Christ's work,- in each Parish, in this Diocese, in our Canadian Church and in sharing the Gospel with all men. Laymen, I plead with you to take hold of this important aspect of our Church's work and lift the burden from many of your Rectors. Truly, "The Lord loveth a cheerful giver". The gift is the manifestation of the joy of the Christian heart within.

Evangelism

Today the world is in revolt against its Maker. The sin of man has brought upon him untold misery and the foundations of Christian civilization are threatened. Millions are waiting in weariness and sorrow for some healing, rectifying word which will make life new. Many look forward to the reconstruction of society, but the Christian knows that right and truth and freedom and brotherhood can be established only with the rule of Christ.

Has the Church the spiritual glow and passion that enable her to present effectively the Gospel of the Redeemer? Does she not need a new baptism of the Holy Spirit, quickening her life and giving success to her witness? Is not God calling her once more to His feet?

In this hour of historic crisis when the destinies of nations are trembling in the balance, we appeal to our fellow-Christians in every land to wait on God in believing and earnest Prayer that He will make bare His arm and by His grace draw the hearts of the people in penitence and faith

to Himself.

Every true revival has begun in Prayer. In the days of Wesley and Whitefield, of Radcliffe and North and Weaver, of Moody, Spurgeon, and Hay Atken this was clearly seen. God is not changed today. Still stands the gracious word of our Saviour:- "If he then, being evil, know how to give good gifts unto your children, how much shall your heavenly Father give the Holy Spirit to them that ask Him?".

Can we refrain from "asking" Him? And the prayer of faith, answered in spiritual enrichment, will inspire the telling forth anew, in sermon, class and personal converse, of the message which changes men's lives. We shall enter into the spirit of the Apostle who wrote, "Woe is unto me if I preach not the Gospel".

Never was there greater need than now to proclaim the urgency of the new birth. Men can be at peace only when in harmony with God, and that can be only when a change of heart has made all things new. Let us ask a great thing of God, even the winning of a multitude throughout the earth to the Kingdom of our Saviour and Lord.

This is our Task. May God give us grace to face it!

My Resignation

On May 3rd, 1950, at the Spring Meeting of the Diocesan Executive, I announced that I had sent to His Grace the Metropolitan of Rupert's Land, my resignation as Bishop of Athabasca, the same to take effect on August 31st, 1950. I have taken this step only after long and prayerful consideration. My trusted friend and skilful physician, Dr. F.H. Sutherland, Medical Officer for the Diocese, has quite definitely stated that I must cease from strenuous and arduous labours such as are required in this rugged Diocese of the North, and reluctantly I accept his verdict and advice. I recall that no other Bishop of the Diocese has remained at his Post after sixty years of age, and I am sixty-nine this year. I realize that I can no longer face those long week-end journeys often of 500 miles and more. In other words, a younger man must now be called to administer the Diocese.

I am sorry - I am very sorry - that the time has now come for me to leave this great task, this joyous task, to another. I have been happy in facing the challenge of the years and I pray that God may bless what I have tried to do in His Name and to His Glory.

I am quite certain that this year marks the end of one era and the beginning of another era. A vast and far-reaching development is now at hand,- new and better roads, some to be paved this year,- a new cycle in our Church's Indian Work,- the discovery of new oil wells, in fact the whole of this part of our Northland is manifestly underlaid with the black gold,- a new day of increasing self support in all Parishes. Without a doubt, we face a New Day. May the foundation be deeply spiritual. The real values of life are spiritual values. Without spiritual values, there can be no worth-while material values. This then is the challenging task which I must leave to another. May God guide our Church in the choice of a successor.

I do not intend to retire; I am only called to do work of a less strenuous physical character. I have already planned many avenues of service and I have accepted speaking engagements into 1951.

Here may I be permitted to record my thanksgiving to Almighty God for my helpmate and partner through the years, Ellen Sovereign. Without her, much of the work would have been left undone. "Her price is far above rubies. Her words are full of wisdom and in them is the law of kindness. She reacheth forth her hands to the needy and careth for the stranger with cheerfulness". To her, I pay loving tribute this day. And thus I close.

Grace be unto you, and peace, from God our Father,
and from the Lord Jesus Christ.

I thank my God upon every remembrance of you,

Always in every prayer of mine for you all making
request with joy,

For your fellowship in the Gospel from the first
day until now;

Being confident of this very thing, that he which
hath begun a good work in you will perform
it until the day of Jesus Christ.

And this I pray, that your love may abound yet
more and more in knowledge and in all judgment,

Being filled with the fruits of righteousness,
which are by Jesus Christ, unto the glory and
praise of God.

SO MOTE IT BE.

APPENDIX "B"

My Lord Bishop, Mr. Chancellor and Members of the Synod:

During the two year interval between Synods, the policies and programs as set forth by Synod, together with the detailed economic and legal responsibilities of the Diocese are carried out by your Executive Committee. This committee has met three times since the last Synod. As Secretary of this committee I should like to present very briefly the highlights of these meetings.

At the Spring meeting, 1949 much of the time and effort was spent trying to face the problems of personal and graded salaries and Northern cost of Living. This issue had been raised by the action taken by the M.S.C.C. whereby our Financial grant from the M.S.C.C. had been changed from a Diocesan grant to grants made for "living agents". This meant in brief that when the parishes had met all their obligations and had paid what they could towards the stipends of their rector, the M.S.C.C. would then make a grant sufficient to raise that salary to the minimum stipend. At that time the minimum was \$1600.00 per annum. With this action the minimum salary automatically became the maximum salary in this Diocese. All rewards for years of service were removed. All financial acknowledgments of experience and ability were destroyed. Moreover, to meet this new financial arrangement the whole apportionment system had to be changed. The details of this I will present together with the financial statement. But these changes caused us to face even greater problems.

1. How were the clergy in northern missions to meet the increased cost of living in those areas.

2. If there was to be no reward for years of service or no financial acknowledgment of experience and ability this would inevitably mean that the length of time a priest could remain in the northern missionary dioceses would of necessity be limited. How then were we to obtain our personnel? This whole question became so complex as it was faced realistically by the Executive Committee that Rev. Canon G.N. Standish and Dean R. Hill prepared and forwarded the following Findings and Resolutions re a Private's Committee on Personnel and Missionary Strategy. This resolution was not presented to General Synod by the M.S.C.C. but in an abridged form was moved by Dean R. Hill and seconded by Rev. Canon G.N. Standish and was accepted unanimously by the Lower House and received by the upper.

At this Spring executive meeting we further dealt with our plans for the 75th Anniversary particularly dealing with the publication of a Seventy-fifth Anniversary Booklet and Diocesan services.

The contract between the Policy of St. James' Peace River and the Diocese of Athabasca whereby the church of St. James was set aside as the Diocesan Cathedral was reviewed and accepted.

The Primate's forthcoming visit was planned on November 2nd and 3rd, 1949 when the executive committee met again. Again much of the time was used in trying to face the financial obligations and responsibility of the Diocese. At this time a change was made in our policy on Missionary apportionment and as a result of the change monies collected in the name of missionary work were to be used: (a) payment of our M.S.C.C. apportionment (b) for Diocesan Missionary work.

At this executive committee meeting the radio work was brought under review. Rev. Canon G.N. Standish placed before the Executive Committee the proposed budget for 1950 work which would necessitate an income of \$1,000.00 To help meet this the radio apportionment was increased 10% and a call was sent to all parish organizations particularly A.Y.P.s and Sunday Schools to assist in the financing of this work.

There was a discussion on the need of planned rectories. That is to say, a scheme whereby all buildings would conform to a basic plan which would ultimately be a suitable rectory.

Whitefish Lake Residential School came under survey and the Bishop reported a proposal made by the Indian Department to close the residential school and to replace it with a Day School. After lengthy discussion this plan was approved on the condition that we were able to maintain the missionary work at Whitefish Lake.

The Every Member Canvass which had been recommended by General Synod was discussed and approved. A motion was received whereby a study of our present Canons and Constitutions to be undertaken and if deemed advisable there should be a revision.

The Bishop also reported the erection of a new Indian School at Wabasca.

On May 2nd of this year the spring meeting was held and as the Bishop placed before the Executive Committee his resignation. It was necessary then to spend much time dealing with land transfers and the state of legal matters relating to land and buildings.

A new registrar was appointed in the person of Mr. Gerald Baldwin, K.C. Reference was made to Archdeacon Little's retirement from the Diocesan staff.

The report of the Diocesan Council for Social Service was received and referred to the General Synod.

A further discussion took place on the question of whether delegates to General Synod should or should ~~not~~ be representatives to Provincial Synod. This matter was referred to the Synod.

At the Spring Meeting the financial statement for 1949 was given to the Executive Committee. It was adopted and referred to the Synod.

ROLAND HILL, Secretary.

FINDINGS AND RESOLUTIONS RE A PRIMATE'S
COMMITTEE ON PERSONNEL AND MISSIONARY STRATEGY

Whereas the members of the Executive Committee of the Diocese of Athabasca are of the unanimous opinion that

- (1) The Extension of Christ's Church is being lamentably neglected in the missionary areas of the Church of England in Canada due to the lack of sufficient personnel and of an inadequate training available for that personnel. It is felt that this lack of adequate training appears to stem from two major errors in the minds of candidates for Holy Orders.
 - (a) Either as a result of preconceived ideas, or a lack of emphasis on the value of the rural ministry, most young Ordinands are orientated to a pulpit ministry as opposed to a pastoral ministry which is so necessary in missionary work. This misguided orientation causes bitter disappointment to the young priest and an ineffective ministry in the missionary area.
 - (b) Much of his administrative and parochial experience is gained in urban centres. There seems little preparation for a ministry among rural people and little instruction in the use of forum or discussion group technique which will fit him for an effective work with small groups of rural people. (the role of rural areas in supplying urban centres with their population is still of sufficient importance to warrant the urban Churches assuming a greater responsibility in maintaining a strong spiritual movement in rural communities.

- (2) That the Extension work of the past and present is economically unsound due to the fact that:
- (a) Work in areas which has been commenced at great expense is discontinued due to the lack of Clergy and heretical sects infiltrate to the detriment of Christ's cause and build on costly foundations which we have laid.
 - (b) The tendency to consider missions as a secondary aspect of the work of Christ's Church has caused numbers of Clergy (young and old) of higher quality in administrative and teaching ability (not in matters of spiritual conviction) to refrain from serving in missionary areas, thus many areas which, if properly administered, should and could be self-supporting, are having to receive financial grants.
 - (c) Many Clergy who have been educated at the expense of the Canadian Church, after a few years on the Mission Field feel (justifiably so or not) cut off from the Canadian Church. Having reached a stage of economic, spiritual and intellectual bankruptcy they turn to the Episcopal Church of United States for a new opportunity. This opportunity of refreshment should be provided by our own Church either through the use of sabbatical years of study or the removal of men to a more convenient area in which to raise and educate their growing children. When missionaries are removed to a more settled Diocese they should not have to forego their seniority.
 - (d) There is no overall planning of the use of returned missionaries to assure maximum propaganda benefits.
- (3) That the present system whereby each Bishop is compelled to obtain his own personnel is most undesirable, due to the fact that:
- (a) The present shortage of Clergy enables Clergy of inadequate ability to ignore supervision and direction. They can readily obtain parishes in other Dioceses.
 - (b) That the apparent competitive spirit among Bishops in their search for young Clergy may create undesirable relationships between Bishops. (Moreover the relationship between priests and Bishops may be impaired).

- (c) Bishop in charge of missionary areas in which there are no urban centres to which men may gravitate as a result of loyal and industrious service are at a great disadvantage in obtaining men for their own Dioceses.
 - (d) Bishops without Theological Colleges within their Diocesan boundaries and due to a lack of money and time to travel to visit Theological Colleges have not equal access to the students.
- (4) That during these years of shortage of Clergy the Clergy and Laity of missionary areas would have a healthier mental and spiritual attitude about the hardships caused by scarcity of Clergy if they had basis to believe that this was being endured proportionately throughout the Canadian Church.
- (a) Self-supporting Dioceses are able to pay missionary priests in their dioceses a higher stipend and travel allowance than missionary Dioceses are permitted to do with the use of M.S.C.C. grants.
- (5) That a constant interchange of priests between the Eastern, Central and Western portions of our Dominion would:
- (a) Give a greatly needed unity to our Church.
 - (b) Create a better understanding of the problems and the joys of service in each area.
 - (c) Stimulate a renewed interest in missionary activity in our own country which would greatly increase missionary offering.
 - (d) Enrich our fellowship with the sister Church of Newfoundland, which we so gladly welcome at this time into the Canadian Fold.
- (6) That the situation will not be solved merely by increased numbers of graduates from Theological centres or by lowering academic standards of Ordinands which will only mean more first quality men for urban centres and more third quality men for Missions.
- (7) That in the open warfare that is at present raging in this fair Dominion between Pagan Materialism and Christianity there is a great need for some overall planning and direction to assure the Church of Christ of the most effective placement of an adequately trained army with its officers.

It was therefore moved by the Very Rev. Roland Hill, Dean of Athabasca, and seconded by the Rev. Canon G.N. Standish, Rector of Grande Prairie, and carried unanimously by the Executive Committee "That the Executive Committee of the Diocese of Athabasca petition the Missionary Society of the Church of England in Canada that they do seriously consider the advisability of recommending to the General Synod of the Church of England in Canada, a policy whereby a Primate's Committee on Personnel and Missionary Strategy should be established to work with the House of Bishops, the M.S.C.C. Executive and the Principals of the Theological Colleges in the training and allocation of Ordinands and younger Clergy to the Missionary Fields and the replacement of Clergy who have served at least four years in Missionary areas, in suitable parishes in more established communities, and to the general alleviation of the diverse diseases effecting the Body of Christ's Church as set forth in the aforesaid preamble.

PREAMBLE AND RESOLUTIONS RE GRADED STIPEND

The Executive Committee of the Diocese of Athabasca is deeply grateful to the M.S.C.C. for its increased financial assistance whereby the minimum stipend has been increased to \$1600.00 per year

(1) But whereas the \$1600.00 per annum minimum automatically becomes the maximum (for if a larger stipend is paid any incumbent of a mission that mission forfeits its M.S.C.C. grant)

(2) And whereas a young priest now receives the same sum per annum as an experienced missionary who has given many years of faithful service

(3) And whereas in some Dioceses there are few, if any, large areas to which a missionary may be promoted where the salary might be more adequate

(4) And whereas often very capable missionaries could not adequately administer an urban parish if the opportunity were offered

(5) And whereas the present basis of M.S.C.C. grants forbids the Diocese in receipt of these grants augmenting the stipends of those who have served faithfully for many years

(6) And whereas the lack of financial acknowledgment of years of service on Mission Fields tends to prevent Clergy from making missionary activity a life's work

It was therefore moved by the Very Rev. Roland Hill, Dean of Athabasca, and seconded by the Rev. Canon G.N. Standish, Rector of Grande Prairie, and carried unanimously by the Executive Committee that "the Executive Committee of the Diocese of Athabasca petition the Executive Committee of the M.S.C.C. that they might seriously consider the question of graded stipends for missionaries giving more than four years service to missionary Dioceses and that they permit a further augmentation of such stipends to a maximum of \$2000.00 to be made by the Diocese without reduction of the M.S.C.C. grants for the Mission of which the clergyman is incumbent.

FINDINGS & RESOLUTIONS RE COST OF LIVING BONUS

Although the Executive Committee of the Diocese of Athabasca is in complete accord with the Policy of the M.S.C.C. to unify and equalize stipends of clergy serving in missionary areas in Canada, it deeply regrets the failure of the M.S.C.C. Executive to take into consideration any geographic variations which effect the cost of living and thus the true value of the stipend received.

(1) Whereas the cost of living in this and comparable northern areas in Canada is definitely higher than that in Southern and urban areas, which increased costs are reflected in all imported food stuffs

(2) And whereas in northern climates the amount and cost of clothing is greatly in excess of that in southern districts required

(3) And whereas fuel is consumed in larger quantities and its cost excessive due to greater distances it must be transported

(4) And whereas the extreme distances which the priest must travel are greatly in excess of other Dioceses

(5) And whereas the conditions of the roads are such that the cost per mile in fuel and car repairs is greatly in excess of that of more established areas

(6) And whereas all commercial and industrial and governmental employees of labour (skilled or unskilled) have duly taken this into consideration and that northern cost of living bonuses are granted for food, fuel and travel ranging from 30% to 50% higher than other areas

(7) And whereas the Clergy of this and other northern Dioceses are in most difficult financial condition and that most young clergy with families are forced to leave these areas within three years of their arrival in order to obtain the necessities of life

(8) And whereas ~~many~~ of these Clergy who have been trained at great expense to the Canadian Church, but have become spiritually disillusioned and economically bankrupt leave the Canadian Church for more lucrative service in the Episcopal Church of United States.

(9) And whereas those who stay in loyalty to their Church and country are overwhelmed with the worry of debt and the effectiveness of their work is impaired

It was therefore moved by the Very Rev. Roland Hill, Dean of Athabasca, and seconded by the Rev. Canon G.N. Standish and carried unanimously by the Executive Committee of the Diocese of Athabasca that "the Executive Committee of of the Diocese of Athabasca appeal to the Executive Committee of the M.S.C.C. that they seriously consider making a special grant to cover the northern cost of living in the Diocese of Athabasca and in comparable areas or that such areas be permitted, where possible, to make such a grant without having their M.S.C.C. grants reduced".

APPENDIX "C"

Diocese of Athabasca General Account 1948

RECEIPTS

Balance, February 1, 1948		\$ 3204.13
Col & Con. Church Society		1788.23
M.S.C.C. Regular Grant	15525.00	
Transportation Grant	<u>684.20</u>	16209.20
Dominion W.A.		3252.00
General Synod - Ordination Candidates Fund		367.30
Diocesan Sources: Stipend	6384.35	
M. S. S. C.	1503.79	
G. B. R. E.	95.00	
C for S.S.	94.00	
Pension Assessment	377.00	
D. P. A. A.	84.00	
Fire Insurance	469.40	
Life Insurance	258.00	
Cathedral upkeep	107.00	
Taxes	<u>619.40</u>	9991.94
Rentals		276.15
Contributions: Miscellaneous	205.00	
S.S. by Post	295.75	
Peace Messenger	<u>11.00</u>	511.75
Refunds. Insurance	87.20	
Travel	150.00	
Synod Expenses	101.36	
Fellowship of the West	25.00	
Insurance (M. River Deanery)	<u>167.48</u>	531.04
Gifts for Clergy (Grace Church-on-the-hill)		150.00
Bond Coupons cashed		225.00
Osler Fund		150.00
Canterbury Cathedral Appeal		274.86
Archbishop Owen Memorial Fund		50.00
Miscellaneous		<u>69.18</u>
		<u>\$37050.78</u>

Peace River, Alberta.

I HEREBY CERTIFY that I have audited the books of account of the Diocese of Athabasca and that the above statement shows a true and correct view of the affairs of the Diocese according to the best of my knowledge and belief and the information supplied to me.

(signed) NORMAN SOARS
Official Auditor

February 23rd, 1949

APPENDIX "C" Continued

EXPENDITURES

Stipends & Salaries		\$18411.02
Travelling Expenses		3583.75
Insurance: Fire		701.39
" Life		582.36
Taxes		1149.63
Synod Office: Expenses, \$659.77; Oper tion \$163.99		823.76
General Synod Boards: M.S.C.C.	\$1295.00	
G.B.R.E.	100.00	
C. for S.S.	<u>78.00</u>	1473.00
Gen'l Synod Assessment /47 \$21.46; /48 \$12.87		34.33
" " " Inter-Church Activities		27.00
Fort Chipewyan freight		74.07
Transfers: To Maple Leaf Trust Acc.	600.00	
To Relief Trust Account	100.00	
To Athabasca Bishop Account (A-218)	863.13	
To Pension Trust Account	<u>390.13</u>	1953.26
Expended on Church property		310.16
"Peace Messenger"		195.00
Bishop's Pension Assessment		204.16
D. P. A. A.		84.30
Broadcasting (Christ Church, Grande Prairie)		150.00
Sunday School by Post		1057.40
Audit (1947) Fee		25.00
Grants: St. James' Cathedral	100.00	
Fairview (Fuel)	<u>100.00</u>	200.00
Synod Expenses		374.51
Osler Fund grants		150.00
Youth Rally Expenses		16.20
Special Gifts (Grace Church-on-the-hill)		150.00
Emmanuel College (from Ord. Cand's Fund)		50.00
Legal Expenses (Fairview)		18.05
Canterbury Cath'l Appeal: Expenses	17.17	
To Treasurer	<u>257.69</u>	274.86
Diocese of Yukon (Col. & Con Church Society)		201.00
Dominion W.A. Special Appeals - expended 1948		764.94
Miscellaneous		116.74
Balance: Jan. 31, 1949: Pass Book	\$2889.63	
Less O/S cheques	<u>211.62</u>	
	2678.01	
Cash on hand (Dep'd in Fcb)	<u>61.57</u>	2739.58
		<u>\$ 37050.78</u>
(Omitted)		
Summer Students: Stipends 920.00; Travel 235.31		1155.31

APPENDIX "D"

Diocese of Athabasca

GENERAL ACCOUNT

RECEIPTS

Balance, February 1st, 1949			\$ 2739.58
<u>Extra Diocesan Sources of Operation</u>			
M.S.C.C. Regu r Grant	\$16581.00		
M.S.C.C. A.A.A. (Lac La Biche)	583.31		
M.S.C.C. Transportation	684.20	\$17848.51	
Col. & Con. Church Society		544.60	
<u>Dominion W.A.</u>			
Salary Grants	1189.00		
Sunday School by Post	1000.00		
Special Grants	972.50	3161.50	
Toronto W.A. for Lac La Biche	150.00	150.00	
Ordination Candidate's Fund	367.30	367.30	
Fellowship of the Maple Leaf	300.00	300.00	22371.91
<u>Diocesan Sources for Operation</u>			
Stipend	2907.75		
Travel	2287.41		
Pension	914.33		
Taxes	664.43		
Group Insurance	321.38		
Fire Insurance	527.75		
Conferences & Synods	544.51		
Administration	2035.44		
Episcopal Expense	848.70		
Cathedral	105.00		
Radio	150.00		
Diocesan Mission	591.59	11898.29	
<u>Diocesan Sources for General Synod</u>			
For M.S.C.C.	1387.00		
For G.B.R.E.	108.00		
For C.S.S. & Inter-Church	107.00	1602.00	13500.29
Fire Insurance			650.00
<u>Other Sources</u>			
Rent	509.35		
Contribution	35.00		
Sunday School by Post	300.00		
Peace Messenger	14.00		
Refund	33.35		
Special Appeal	82.96		
Athabasca Women Workers	180.00		
Grace Church Toronto for Clergy	150.00		
Toronto W.A. Boyle Fire	200.00		
High Prairie fire loss	60.00		
Sale of Motor	70.00		
North Star paint	73.50		
Sale of Stove	50.00		

APPENDIX "D" Continued

Miscellaneous	78.80	1837.26	<u>1837.26</u>
			<u>41099.04</u>

EXPENDITURES

Personal

Stipends (clergy & workers)	21500.09		
Travel (grants to clergy)	3298.50		
Pension (paro chial source)	691.59		
Insurance Clergy	481.24		
Moving of Clergy	572.85		
Summer Students	528.50		
Care of Fort Chip (travel)	163.60	27236.37	

General Synod

M.S.C.C.	1387.00		
G.B.R.E.	107.00		
C.S.S. & Inter-Church	141.00	1635.00	

Diocesan

Episcopal Expense - Travel	551.93		
Pension	204.16		
Taxes & Repairs	112.97	869.06	

Synod Office-Salaries

	1276.06		
Fuel & Light	142.31		
Postage, Tel., Telg.	389.29		
Synod Journal	152.80		
Sec.-Treas. Travel	43.65		
Audit	25.00		
Record Gazette	265.46		
Stove	120.00		
Sundry	280.09	2694.66	

Conferences & Synods

Travel	135.15		
General Synod	74.90		
Provincial Synod	50.00		
Miscellaneous	54.52	314.57	

Radio

	165.00		
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Cathedral	105.00		
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Peace Messenger	274.72		
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Sunday School by Post	923.42	5346.43	
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Fire Insurance		44.50	
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Taxes		1203.16	
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Extra Diocesan Supplies for Rectories	33.11		
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Transfer	16.71		
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W.A. Expenditures-Mrs.E. Thompson	200.00		
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Hostel \$15, Aubrey \$15, La Biche 150.	180.00	380.00	
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Grace Church Clergy Gift	150.00	150.00	
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Women Workers		60.00	
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Expenses re: Whitefish Appeal		91.00	
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APPENDIX "D" Continued

High Prairie Fire	60.00	
Archbishop Owen Fund	115.22	
Prov. R.L. for Hay River Fire Loss	650.00	
Miscellaneous	101.98	<u>1658.02</u>
		37123.48
Bank Balance January 31st, 1950	4439.58	
Less Outstanding Cheques	<u>464.02</u>	3975.56
		<u>41099.04</u>

I HEREBY CERTIFY that I have audited the books of account of the Diocese of Athabasca and the above statement shows a true and correct view of the affairs of the Diocese according to the best of my knowledge and belief and the information supplied me.

March 14th, 1950.

(signed) NORMAN SOARS
Official Auditor.

APPENDIX "E"

RADIO REPORT FOR DIOCESAN SYNOD

Since the last meeting of Synod, the work of the Radio Ministry in the Diocese has proceeded with some considerable success. The Sunday broadcasts from Christ Church in Grande Prairie have provided a real ministry to those who are isolated and unable to attend church. The weekly broadcasts of the Radio Sunday School seem to be meeting with a good response and supplementing the work of the Sunday School by Post. The Lenten broadcasts have been worthwhile and many favourable comments have been received.

The Financial Position of our Radio Ministry is better now than it was when Synod last met. More of the Parish Organizations have helped sponsor various broadcasts for which we are most grateful. Our thanks is also extended to the General Synod Radio Committee for their help especially in the Radio Sunday School and Lenten Broadcasts as well as to the Church of St. James the Apostle, Business and Professional Women's Group in Montreal.

I should like to thank the Diocesan Radio Committee for their help especially Mr. H.B. George of Grande Prairie in his capacity as Treasurer of our Radio Funds.

NELSON STANDISH.

APPENDIX "F"

REPORT OF THE MISSIONARY COMMITTEE
OF THE DIOCESE

The Missionary Committee of the Diocese, after careful consideration, wish to report as follows:

(a) We feel that it is a common failing of the clergy and workers to concern themselves with the nominal Anglicans in their respective parishes, and to forget that the cure of souls extends to every person in their communities. It is our conviction that if our churches are to grow and fully serve their purposes, we must seek out those who have no affiliation with any particular religious body. Therefore, we must become more evangelically-minded, and endeavour to make use of effective means of spreading the Gospel, viz, special missions, the spiritual cell, visual aids, et cetera. To this end we highly recommend that deaneries use as a basis for study the report of the Archbishops' Committee, entitled "Towards the Conversion of England".

(b) Because of the great increase in the Ukrainian and other European elements of our population, we strongly urge that greater consideration be given to our work among these groups. We recommend that more use be made of literature in their native tongues, and also, where the situation presents itself, the singing of hymns in their own language should be encouraged so as to make the older members feel more at home in our services. We find that music is an integral part of the worship of these people, and that many have been trained in the settings and harmonizings of their own churches in the lands from which they have come. Therefore, we should not be slow in making use of this.

(c) The Committee feels that use should be made of Lay Readers in the parochial fields. In out-stations, any young men with ability should be encouraged and, as far as possible trained by the rector, so that in case of emergency they would be able to conduct services properly. These, after a satisfactory period of service, could be recommended to the Bishop for a Diocesan Lay Reader's license. Further, in parishes where there are A.Y.P.A's organized, they should be encouraged to take charge of and conduct at least one service annually.

(d) Your committee recommends all clergy and workers to take full advantage of the facilities for religious instruction in the schools, placed at our disposal by the Department of Education of the province, and also that all rectors make full use of the Sunday School by Post, so that children who would not otherwise be contacted may be given an adequate understanding of the faith.

(c) Your Committee would like to bring to the attention of the Synod the important work of our missions to the Indians. In the earliest days of the Diocese Bishop Bompas laid the foundations of this work, and yet in more recent years, for various reasons (especially lack of personnel) it seems to have second place. We must never forget that those people have now as great, if not more, need for the services of our Church as they did then. It is noted that the policy of the Department of Indian Affairs seems to be, wherever possible, to replace the residential school with the modern day school. After considering localities where this has been tried we feel it has distinct advantages, if only because the children are daily carrying home the influences of the school toward better living. However it is important that such areas be provided with a resident priest who will work among the parents and others of the tribe, encouraging them to achieve better standards of living, and providing them with the services of the Church.

(d) While the importance of home-missions cannot be over-emphasized, the Committee would like to point out the very great need of the missionary work of the Church in foreign fields. Since the meeting of the last Synod we now have, in this Diocese, a personal link with the work in Japan through the Rev. H.J. McSherry, B.A., B.D. We would like to point out that at this time, when the Diocese as a whole is endeavouring to assume as much responsibility in the way of apportionments and other special calls as possible we feel there is a danger of becoming so involved in our own Diocesan and parochial affairs that we lose our broader missionary outlook. All clergy and workers therefore should keep before themselves and the laity the great command of Jesus Christ: "Go ye into all the world and preach the gospel".

A. Francis Sheward.
Chairman, Missionary Committee.

APPENDIX "G"

REPORT OF THE DIOCESAN BOARD OF RELIGIOUS EDUCATION

1. As many people today appear to be losing the sense of duty to worship and also of God's near Presence in their lives, we, the D.B.R.E. of this Diocese of Athbasca, advise the urgent necessity of workers personally seeking and making opportunity especially at Noontime and during the evening hours in isolated homes for reading the scriptures, for expounding the same, and for united prayer.

2. As it is necessary to be trained in the Prayer Book service in order to understand and to truly appreciate its value as a help to worship, therefore we advise that, if the Church of England is to long survive, and especially in these

more northerly areas, the clergy and other workers should consider of very first importance the teaching of the young through the Church School, through thorough confirmation studies which cover the Church Catechism, all the fundamental Church doctrines, and the virtues of the Prayer Book, unto the end of their making their individual stand for Christ who is their Way, Truth, and Life.

3. There is an urgent need today in the week-day Church activities for children and youth that the leaders' main aim and objective be not merely the interesting and holding of members socially, but persistent encouragement in Christian faith, worship, and the duty of sharing in the work of the Church. We also would recommend for the handing on to adults the report of the recent Lambeth Conference on the meaning and significance of being a Christian and follower of Christ, and the individual's duty obtaining thereof as shown on page six of the Report of the G.B.R.E. 1947-49.

4. As Jesus Christ our Lord came to reveal God to us and also the way in which God would have us live, and as not only do Truth and Life react upon each other, but God through our faith, worship and service in daily life purposes to develop our spiritual being and to mould our character into His likeness, therefore the Christian teachers and leaders should not only teach but they should continually plan and seek to provide children, adolescents, and adults with definite channels of service as opportunities of giving practical expression to the Truths taught. Some such channels are suggested in the programmes of activity prepared by the G.B.R.E. for Little Helpers, Junior Girls' Auxiliary and Brownies, ChurchBoys' League, Teen-age Boys' Club, being an extension of the C.B.L., Anglican Scout and Cub programmes, Teen-age Girls' work as in the Girls' Auxiliary and Anglican Girl Guides, The Teachers' and Youth Leaders Training Courses. The A.Y.I.A. junior and senior, Chi Rho Fellowship, and its programme bases on evangelism under the headings: "In His Names we Proclaim", "By Lip and Life", and "Each one Win one", with major emphasis on Anglican Youth Sunday, Bible Reading, Group Bible Study, and Cell Groups.

5. Due to the far reaches and the countless isolated corners of our western provinces and dioceses, out of reach of the Church's regular administrations, we commend to all Church members a genuine interest in and generous material backing of the Sunday School by Post, the Sunday School of the Air, and the S.S. Vanners, as means of truly vital and urgently needed active service in the glorious cause of Christ, and as planned by the Church for the special benefit of them and of their children, and therefore in confident expectation of their grateful interest, their encouragement by fan-mail, and by their generous material support.

6. As the Christian Cause and the foundations of the Christian Church are being threatened today as never before by Anti-religious and Anti-democratic organizations, and as the setting up of study groups with a well established technique has become the stock-in-trade of the Communist organizers throughout the world and in Canada, it behooves all Christian leaders including us clergy, to concentrate and to work persistently on the formation of Bible Classes and discussion groups, not only in our parish centres, but in the various sections of each parish unto the end of building a prepared and solid Christian front of faith against such underground assault.

7. To the clergy of the Diocese, to Church School teachers and leaders, and to Christian parents in isolated homes we would recommend as valuable printed aids the Quarterly Anglican Bulletin called "The Bridge", and also the following pamphlets on problems calling for special treatment, viz:

- "What shall I do with my Life? "
- "The Sunday School Post "
- "Organizing the Church Sunday School"
- "The Christian Family "
- "Religion and Life Awards for Scouts "
- "So you want Inspired Teachers "
- "Our new Teacher Training Courses "
- "A Catalogue of the G.B.R.E. Lending Library"
- "The Aim of the Christian Truth and Life Series"

8. Whereas means of visual education has now become standard equipment in our Day Schools and Colleges, and whereas modern branches of the Church, - Anglican and otherwise, are using such means of education with good effect, therefore we, the D.B.R.E. of this Diocese strongly recommend the purchase of such equipment for this Diocese, and if possible for each deanery, and also that ways and means may be sought for the establishment of a joint diocesan fund for the renting of suitable slides, and the purchase of a projector for each of our three deaneries.

9. As not all children are in touch with churches and Church schools, it behooves us clergy (in the Master's Name), and other missionary workers wherever opportunity opens to give a weekly lesson in our various schools.

10. Concerning Children's Summer Camps, we would recommend to all prospective helpers therein the pamphlet, "Camping Suggestions for Church Boys", as published by the G.B.R.E. We also would urge that the camp slogan or motto together with all courses of study, religious and otherwise, should be planned well ahead of the scheduled camp dates, and that advise of the same should be sent to the respective camp leaders. We further would suggest that the courses of religious study should include the Bible, the Prayer Book, and Anglican Apologetics.

11. This Committee wishes to place on record its advocacy of "The Church Boys' League", for the smaller boys under 12 years of age, and also the C.B.L. extension programme for the lower teen-age group 12-15 which now is available at the G.B.R.E. headquarters, Toronto. We also would endorse the suggestion of our Bishop that instead of the name, The St. James or Etc. Guild of the C.B.L., this lower teen-age group be called, "The Knights of St. George" or etc. "Boys Club of the Anglican Church.

12. As there exists at the present time a generally felt need for Church School teachers and youth leader training courses of instruction unto best possible efficiency, we would recommend for consideration the idea of a series of fortnightly or monthly deanery classes following one or more courses outlined in "The Teacher Training Leaflet, No. 5, The Leadership Training Curriculum of the G.B.R.E., the responsibility of which teaching series to be shared by the deanery clergy, and also by the most highly trained and efficient local members of the teaching profession available.

13. Whereas there are many Bible Schools amongst the various Christian Missionary sects which are training young men and women for Christian missionary enterprise, and whereas there is a prospect of a shortage of Anglican clergymen in Canada, - and especially in these western provinces - during the future years, therefore the member of this D.B.R.E. recommend that the formation of a Bible School for primary theological and general Bible study for this northerly diocese be seriously considered.

14. Without having necessarily any adverse knowledge or intended reflection against the present respected officials of the General Board of Religious Education in Toronto, we are pleased to endorse the resolution of the D.B.R.E. of the Diocese of Quebec to the effect "That the D.B.R.E. of this diocese, noting that no successor, as yet, has been appointed to Dr. R.A. Hiltz as General Secretary of the G.B.R.E., wishes to place on record its unanimous and considered opinion that the Canadian Church is in urgent need of fresh and inspiring leadership of the highest quality in the important field of religious education; that it is vital to provide new leadership in the interests of our children and young people. We, therefore, urge that every effort be made to secure a General Secretary who will have the confidence of the Church at large."

15. Whereas there are being put forth by various Sects and Groups many tracts, the apparent purpose of which is to debunk the Christian stand of our Anglican Church, we, therefore suggest and move that this Athabasca Synod here assembled recommend to the G.B.R.E. the advisability of appointing a special standing committee whose duty it would be to draw up and to publish in the form of simple tracts a defense of our

Anglican position, and which tracts would be available to the clergy for distribution at a very nominal cost.

Respectfully submitted,

CANON W.B.SINGLETON
Secretary, D.B.R.E.

APPENDIX "H"

REPORT OF THE SUNDAY SCHOOL BY POST IN THE DIOCESE

During the year 1948 to 1949 Miss Ball Miss Tubbs and Miss Nicholson were in charge of the Sunday School by Post work. Miss McCormick came to St. Nicholas House for part of the summer of 1949. This past fall and winter Miss Sawyer, Miss Paris and Miss Helps carried on the work. Letters coming to this office show how much their work has meant to many children.

The number of families on our books is 1,886. Usually only one paper of any one grade is sent to a family. We mail 93 Junior Bible Class papers, 890 senior papers, 977 junior and 1,145 primary, making a total of 3,105 papers.

One hundred and twenty-three children answer the questions on the lessons; of these 61 answer regularly. The answers are corrected and returned with comments and relevant picture cards. Ninety-five test papers based on the lessons were mailed this spring.

This year confirmation letters were sent to 22 children and adults at the request of the Rev. Mr. Batten. The answers were corrected by Miss Sawyer and Mr. Batten.

Bibles, Prayer Books and Bible Reading Fellowship notes were mailed when requested, or suggested by the Van workers.

Subscriptions and donations from January 1949 to June 1950 amounting to \$227.99 have been received, most of it having been collected by Van Workers.

Every effort has been made to keep the records up-to-date and to send material where it is needed, used, and appreciated. The co-operation of clergy, bishop's messengers and van workers is invaluable.

MARION G. NIVEN.
Secretary.

APPENDIX " I "

THE REPORT OF THE DIOCESAN COUNCIL FOR SOCIAL SERVICE

In this biennial report of the Council for Social Service the members of the Council felt that they should first draw to the attention of the members of the Synod the function and purpose of this Council. The Council was elected at the Diocesan Synod in the Autumn of 1948 and consisted of Rev. Canon N. Calland, Rev. R.A.F. Currie, Rev. H.E. Webb, Messrs. K.B. Thompson, J.W. MacArthur, E. Houndle, with power to add to their numbers. During the two years of meeting the Council co-operated the services of Dean R. Hill and when time permitted ^{those} for his Lordship the Right Rev. A.H. Sovereign. Meeting at regular intervals the Council tried to analyze and discuss the social problems with which the Church is faced in its life and work in Northern Alberta. The scope of its investigation was very great and it does not feel in any way to have completed ^{the} field. There are still countless problems facing the Council in its attempt to relate the Christian Gospel to modern life. However after much work the following report has been prepared with the associated resolutions. The Council would ask that each Synod member read the report in detail and to give serious thought to the resolutions contained therein.

IMMIGRATION

This Council would recommend action being taken to stimulate British Immigration into Northwest Canada. In so far as this land is one of the last frontiers, and that there is a great deal of immigration going on by Mid-Europeans of chiefly Roman Catholic Affiliations, there is great danger of the fabric of our Canadian life being undermined.

It further recommends that General Synod, through this Diocesan Synod take necessary action to place this appeal before the proper channels, to have it placed before the Diocesan Conference in England, so that the parish priests may understand their responsibility in this matter of immigration.

Although not directly concerned with this matter of immigration but arising therefrom during the discussion on it, and in the presence of a priest of the Church of England, the Rev. A.R. Sage of Felixstowe, it was moved that:-

"For the purpose of the enrichment of the Church in the Motherland in the life of the Church of England in Canada, that the D.C.S.S. recommend to the Bishop and the Executive Committee of the diocese that arrangements be made with a Bishop or Bishops in England for the interchange of clergy for periods of one or two years."

RACIAL DISCRIMINATION

That this Council, endorsing the Resolution on racial discrimination of the Lambeth Conference of 1948, as set forth below, and resolutions of the Council for Social Service of the General Synod, urges upon the Synod the paramount need of recognizing this problem as it applies in this Diocese.

Lambeth 1948: 43. "The Conference is convinced the discrimination between men on the grounds of race alone is inconsistent with the principles of Christ's religion. We urge that in every land men of every race should be encouraged to develop in accordance with their abilities; and that this involves fairness of opportunity in trades and professions, in facilities for travelling and in the provision of housing, in education at all stages and in schemes of social welfare. Every Christian should be assured of a cordial welcome in any church of our Communion, and no one should be ineligible for any position in the church by reason of his race or colour".

Resolved that "The question of a ministry to the Metis population of our diocese be seriously considered by our Diocesan Synod, and that action be taken to employ a full time worker, Church Army or Priest. It is further urged that efforts be made to direct Indian and Metis boys into the ministry of the Church.

Further that the Synod of the Diocese of Athabasca consider the advisability of petitioning the Provincial Authorities for a full time social service worker among the Metis, especially in the villages and towns of the Peace River country."

SUNDAY OBSERVANCE

That this Council express the opinion that it is not in the best interests of the Canadian people that the opportunities for commercialized games and entertainments on Sunday be extended beyond those at present existing, or that the regulations regarding Sunday trading be relaxed.

Also that this Council deplores the action of various cities in the Province of Ontario in giving way to insistent and vocal propaganda to legalize commercial sport on Sundays, and recommends that the Diocesan Synod take a strong stand on this matter within the Province of Alberta.

It is not necessary here to enlarge upon the values of the Lord's Day as a day of rest from ordinary toil for all workers of our country, much less upon the spiritual advantages to the children of God of the Lord's own day for corporate worship.

It was brought to the attention of the Diocesan Council for Social Service that certain Commercial interests in the exploration and development of our country were causing a breach of the Lord's Day Act of Canada (1906) by allowing and permitting their employees to work on the Sabbath. This council unanimously agreed that the matter should be placed before the Inspector of the R.C.M.I. for investigation and necessary action in the enforcement of this law.

A report from Dean Hill was received on discussion with Inspector Spauling R.C.M.P. which stated in part that the rector of the parish in which the breaches occurred may report to the local detachment of the R.C.M.P. and lay a complaint. An investigation would then proceed and a report would be made to the Inspector, who in turn would have to report to the Attorney General's Dept. and ask for permission to prosecute.

An alternative suggestion was that the data be collected and forwarded by the local rector to the D.C.S.S. and have them take the matter up with the Attorney General's Dept.

It was moved that a letter be drafted and sent to the A/G's Dept. to acquaint him with the alleged breaches of the Lord's Day Act, and ask for his advice and action on this matter. Also that a copy of the letter be sent to the Hon. E.C. Manning, Premier. This was done but to date no advice has been received or action taken.

Copies of these letters were sent to the Council for Social Service of the Diocese of Edmonton who signified their willingness to co-operate in this matter.

GAMBLING

That this Diocesan Council records its conviction that any relaxation of the laws regarding gambling will not be in the best interests of the Canadian people, and deplores in particular current agitation to establish public sweepstakes and lotteries on behalf of government or of hospitals and other institutions.

That this Council recommends that we as a Diocese attempt to conform to the recommendations of the Council for Social Service of the General Synod report for 1948 under Section VI. Gambling page 32, the report for 1949, VIII, 4, page 26, and Canon IV, section 26, sub-section VI of the Constitutions and Canons of the Diocese as amended by the eighteenth Session of Synod, June 1938.

Further the Diocesan Council wishes to draw the attention of the Diocesan Synod to the moral contradiction at present implied by legislation governing lotteries, whereby

they are disallowed except for charitable and church purposes when the prize is not in excess of \$50.00.

Lambeth 1948. 44. "The Conference draws attention to the grave moral and social evils that have arisen in many lands through the prevalence of gambling on a vast scale. In view of these evils we urge that no Church organization should make money by gambling. We depreciate the raising of money by the State or by any organization through sweep-stakes and similar methods, however good may be the object for which the money is raised; and we warn men and women of the danger of acquiring the habit of gambling, which has led in so many cases to the deterioration of character and the ruin of homes.

TEMPERANCE

This Council would again draw the attention of the Synod to the Council for Social Service report of 1949 regarding this matter. Section VIII, 3.

Further, that in the minds of the Council, of this Diocese, Christian Temperance is not prohibition or total abstinence, but in view of the extreme abuse of alcoholic beverages the D.C.S.S. recommends to the Synod of the Diocese that a call should be issued to the Church people of Athabasca to restrain from the abusive use of alcohol themselves, and to encourage other in this practice.

HOUSING

In view of the fact that a commission on housing is being set up, the D.C.S.S. deems it essential that the Synod of the Diocese of Athabasca should draw the attention of this commission to the deplorable housing conditions in the new towns and villages of the north. Many of these towns and villages came into existence just prior to the depression years, and as a result of ten years of depression and six years of war large numbers of original shacks and huts could not be replaced with suitable homes.

Further, the post war expansion of the north has made it impossible for private housing schemes to meet the demand, and many families are forced to live in one-roomed shacks without suitable sanitation or normally accepted accommodations. These circumstances tend to destroy family life and to give rise to increased delinquency and immorality.

Further this Council recommends that the Synod urge the commission that any plans for assisted housing schemes will take into consideration the needs of the northern towns and villages.

THE CHURCH IN RURAL COMMUNITIES

The ministry to the Rural Communities adjacent to and outside the villages and towns of our north country is of paramount importance to the welfare of the Church of Christ in Canada.

The D.C.S.S. would draw the attention of the Synod to the fact that at present these areas are greatly neglected and that the present number of clergy available and the financial support obtainable could not begin to meet the need.

Moreover this council deplures the tendency of the clergy, being forced by circumstances, to attempt to minister to such large areas.

This Council recommends that serious consideration be given to the establishment of a laymen's organization, that in co-operation with the clergy, would undertake the responsibility of this ministry. It suggests that this work should be done by teams of laymen who will conduct services and who will organize parish activities during the week.

It is further suggested that Deanery or Diocesan Schools or instructional weekends be conducted for these teams.

"THE KING'S BUSINESS REQUIRETH HASTE"

COMMUNITY CHURCH COUNCILS

This Council has discussed this matter and feels that wherever possible this type of organization is a very worthwhile project, particularly as it can speak on Social Service and Moral problems more effectively than individual churches, for the Christian way of life.

CIVIL MARRIAGE

Various aspects of this matter were discussed but no resolutions were formulated. The Council would refer the Synod to Section LX : 2 of the Council for Social Service report for 1949.

"In our 1948 Annual Report to the Council, we set forth facts and figures regarding this need, as apparent in some Provinces. That report should be carefully studied. At the Annual Meeting a resolution was presented by your Executive Committee, urging that the Bishops and authorities generally should seek from Provincial Governments provisions for civil marriage in the Provinces where they do not at present exist. No action was taken, since it was reported that the General Synod Committee on Marriage and Divorce was of the opinion that the Church should not take positive action in seeking such arrangements."

MARRIAGE BY BANS

The Diocesan Council deplores the present system under the Marriage Act of the Province of Alberta of calling of the Banns and issuing of the subsequent certificate. It considers that it places the Church in an undesirable position in not being able to obey her Prayer Book Rubrics without permission of the Provincial Bureau of Vital Statistics.

SOCIAL SERVICE

The D.C.S.S. wishes to draw the attention of the Diocesan Synod to the continued need of trained social workers to deal with the moral and domestic problems of Northern Alberta.

Further we wish to draw their attention to the fact that the Provincial Government has not yet taken action to implement the recommendations of the recent commission on Social Service Work, and that they further refuse to make public what their plans are in this regard or give an explanation of why action was not taken.

Further, this committee would recommend that the Synod should express its opinion on this matter.

COUNCIL FOR SOCIAL SERVICE APPORTIONMENT

This Council recommends to the Diocesan Synod that an increase of one dollar (\$1) per parish be accepted on the C.S.S. apportionment in order that the D.C.S.S. may have a small operating fund.

SOCIAL AGENCIES

This Council has obtained a complete list of all Social Agencies in the City of Edmonton, and some in the Province. This material is to be mimeographed and placed at the disposal of all clergy of the diocese in order that they may have some assistance in solving their social service problems.

Respectfully submitted,
NORMAN CALLAND - Chairman
ROY CURRIE - Secretary.

APPENDIX "J"

REPORT OF THE WOMEN'S AUXILIARY

My Lord Bishop, and members of the Synod:

I have for presentation a report on the work of the Women's Auxiliary in this Diocese during the past two years. The membership figures for 1949 are as follows:

	Branches	Members
Women	39	503
Girls	5	63
Junior Girls	6	80
Little Helpers	5	388

There are five Evening Branches. These have been organized in order that business women and mothers with young families can share in the activities of the Auxiliary.

I rejoice that there are now five "Teen-age" Girls branches with 63 members. That is not enough, however. There should be Girls and Junior Girls groups in every centre of population in this rapidly expanding country. We have the girls, we have excellent programmes of work for them, but there is a lack of leaders. The need is urgent and the time is short. We must find women who will give of their time and talents to train these children so that they may become the Christian citizens of the future. We earnestly ask the help and encouragement of the men in this fruitful field of the Master's Vineyard. "Suffer the children to come unto Me".

The Bi-Annual meeting of the Women's Auxiliary was held in High Prairie June 1st, and 2nd 1949. There was one outstanding result of this gathering. The guest speaker for the occasion was Miss Jennie Wright, Women's Auxiliary missionary at the Indian School, Whitefish Lake. Her sincerity made a deep impression on all who heard her. She told of the need of a hall to carry on the work amongst the Indians in the community. The members felt that help must be given, therefore the following motion was carried unanimously:-

"That we, as W.A. delegates, undertake to return to our Branches with prayer and zeal, to raise \$1,000.00 plus sufficient to purchase a stove to complete the Parish Hall at Whitefish Lake Indian School, as a Thanksgiving Offering for our 75th Anniversary as a Diocese, each W.A. Branch to give as they are able" -- God blessed this "endeavour to aid and encourage our Missionaries" for the W.A. Diocesan Treasurer was able to send a cheque for \$1,149.84 to the Bishop for the completion of the Hall. Here, I would like to express the W.A.'s grateful thanks to Mrs. Houldie for her very generous contribution in visiting so many parts of the Diocese to tell of the project we had undertaken. Much of the success in raising this money was due to her effort.

The Diocesan Treasurer reports that we were able to pay our full assessment of \$475.00 to the United Pledge Fund. This is the maintenance fund for the work of the W.A. amongst women and children at home and overseas. The salaries of the W.A. missionaries at the two Indian Mission Schools, and of the W.A. Bishop's Messengers in this Diocese are paid from the Fund and a grant of \$1,000.00 is made for the Sunday School by Post.

The United Thank offering for 1949 amounted to \$165.42. This is made of individual voluntary gifts, and will be presented at the forthcoming Dominion Board Meeting to be held at Timmins - Diocese of Moosonee, September 12th to 14th. This money is used for the training of missionaries, and for their pensions on retirement from active service.

The Dorcas Dept. is responsible for the outfits of eight young boys at Wabasca Indian Mission School. The value of this and other supplies for this purpose was \$298.87. In addition, Dorcas work with the Diocese e.g. furnishings for Churches, rectories and halls supplied by the Branches was valued at \$372.42

In Social Service work, the W.A. Branches contributed \$181.25 to the Canon John H. Turner Fund. Food and other parcels have been sent to Britain. Many deeds of kindness by W.A. members where there has been need are not recorded, but the Master remembers! "Inasmuch as ye have done it to the least -- ye have done it unto Me."

The first aim of the Women's Auxiliary is prayer, united and individual, for the whole Church, and its missionary effort in particular. We are becoming accustomed to the revised form of our beautiful Member's Prayer. Through the inspiration of our Prayer Partners' Superintendent all the W.A. Branches in the Diocese are banded together as Prayer Partners with the Rev. H. and Mrs. McSherry to support them by prayer in their work at Hirashima, Japan.

The Study Books used by the Women's Auxiliary Branches have been Parts One and Two of "One Family" and "Dawn over Japan" by Mrs. Powles. Further information about the work of our organization is found in the W.A. magazine - "The Living Message". One hundred and eighty-eight subscriptions for this excellent periodical are reported for 1949.

In closing this report, may I, on behalf of all W.A. members in this Diocese, express to our Bishop our heartfelt thanks for all he has done for us in the past eighteen years. We pray that God will bless him and our beloved Honorary President with many many happy years of less strenuous

work in His service.

Respectfully submitted,

ANNIE S. MacARTHUR
Diocesan President, W.A.

APPENDIX "K"

SUGGESTED CANON ON MISSIONARY COMMITTEE
FOR DIOCESE OF ATHABASCA

1. There shall be a Diocesan Committee for the M.S.C.C. which shall consist of the Bishop as President, a Rural Dean as chairman with two clergy and three laymen elected by the Synod from the same deanery.
2. It shall be the duty of this committee to promote interest in the missionary work of the Church, and particularly that of the M.S.C.C. and of the Diocese, disseminating missionary information and seeking in various ways to increase missionary zeal and contributions; arranging missionary gathering (slides, films, and exhibitions), and deputations, and urging the co-operation of all parishes and church-members within the Diocese in this part of their Christian duty.
3. The committee shall meet at least twice a year, and shall make a report to each regular meeting of Synod, which report shall cover both its own activities and the work and needs of the M.S.C.C.
4. The Synod shall approve a budget for this committee to be levied on apportionment to the parishes, but no monies shall be spent without approval of the Bishop (or the Diocesan treasurer).
5. It is advisable that those who represent the Diocese on the Executive of the M.S.C.C. should be ex-officio members of this committee in addition to those named above in #1.

APPENDIX "L"

REPORT OF THE DEANERY OF GRANDE PRAIRIE
June 13th & 14th

Since last Synod we have held seven deanery meetings. As Rural Dean of the Deanery of Grande Prairie I visited all five of our parishes two or more times and

assisted at services in four parishes.

As the Diocesan Board of Religious Education for this Diocese, we would submit the following report:

1. We prepared and presented a Diocesan Policy of Religious Education.
2. By request of the G.B.R.E. and on behalf of the World Convention on Christian Education to be held in Toronto next August, we forwarded 18 yellow sheets intended for a Welcome Book for the foreign delegates, one to each parish, on which sheets the S.S. teachers and other workers were asked to sign their names and to place the amount of their contribution. In return we received reply from five parishes and the sum of \$25.00 which was to be devoted to the expenses of the foreign delegates.
3. During the Lenten Season our Deanery organized a Deanery Mission the motto of which was "The King's Business Requireth Haste". It was shared by all clergy who jointly held one service in each parish, and all points except one they met encouraging response by the people.
4. By request our D.B.R.E. drew up a supplementary Diocesan religious Education policy consisting of recommendations to be presented to this Synod.
5. In addition to these joint duties of our Deanery, the chairman of the D.B.R.E. marked the Diocesan S.S. examination papers besides those of the S.S. by Post. Papers were sent in by seven of our eighteen parishes, and by 86 children. Eleven children obtained first class honours and 51 children obtained a pass mark. The honour children are in line for prizes, while all Pass children will receive certificates in due time.

APPENDIX "M"

REPORT OF THE RURAL DEANERY OF PEACE RIVER June 13th & 14th

Since the last Synod the Deanery of Peace River has seen some changes in the personnel of the Deanery, namely that the Rev. Cecil Dicken resigned from the Parish of High Prairie to accept a parish at Lewistown, in the Diocese of Montana, the Rev. R.A.F. Currie of St. Matthew Wembley was appointed Rector of High Prairie, the Rev. Robert Mackie of North Star, on loan from the Diocese of Montreal, returned to the said Diocese, and in his stead the Rev. E.N. McColl from Montreal Diocese was appointed Rector of North Star.

The Deanery welcomes a further new comer to the Diocese in the person of Rev. R. Newman from the Diocese of Saskatoon to the newly formed parish of McLennan.

We have held several meetings both at Peace River and McLennan during the past two years and have been responsible as a Deanery for the important part of Diocesan Council for Social Service, of which a lengthy report has been compiled by our able secretary of the Deanery the Rev. R.A.F. Currie.

Many and varied are the topics which we have considered at great length and with much prayer and thought dealing with the very pressing problems concerning not only our own Diocese but the whole Canadian Church.

I need not deal with these problems severally for the report has been mimeographed for this Synod to consider step by step, what we as Deanery have tried to do to further the cause which is so pressing at this time.

All parishes in the Deanery met their apportionments in full for the past two years and are listed among the Honour Parishes in the Diocese. Each parish as far as I am aware have undertaken the extra \$100 per year together with the extra \$100 from the M.S.C.C. in order to bring our Stipends to the \$1800 mark for which we are all most grateful.

I have visited at least once each parish in the Deanery since the last Synod, with the exception of Fort Vermilion, and hope some day to be able to get that far.

Camp Artaban, though Diocesan is within the boundary of the parish of Berwyn and I would like as Rural Dean of Peace River to say how very grateful we all feel to our Beloved Bishop for the keen interest and much money and time he has given to this camp.

Each year it is improved by ways and means and by the increased attendance of Boys and Girls from many parts of the Diocese. We can all as a Diocese be justly proud of our site and property, and I would beg to take the liberty in saying that this will every be a living Memorial to Bishop Sovereign for all time to come, again My Lord Bishop we extend to you Sir, a very deep gratitude for this Diocesan Camp Artaban.

I would be very remiss if I did not mention the splendid work being done by our Women Workers in our Deanery, Hines Creek Faust, and Slave Lake, each respective Rector will gladly bear me out, and under their respective leadership the Church is being strengthened and maintained year by year.

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The Deanery continues to meet at least twice a year and the fellowship is most helpful to us all.

Respectfully submitted,
NORMAN CALLAND, R.D.,



PROVINCIAL ARCHIVES
OF ALBERTA
ACC. 18823/1/1